SUPT
The Accedens of Armory.

Aduiſe you well this worke ere ye reprone,
Conceaue it warely, read it more then once.
Be learned ere ye teach, leaue of ſelfe loue:
So ſhall you fynde an Arte, worth precious ſtones.
Although by kinde the (Backe) will not abyde,
The glittering ſhewe, of comely Phebus courſe,
But from the light, aye ſhrowdes her ſelfe aſide,
Appolloes beames pardy, ſhine nere the worſe.

¶ To the honorable assembly of gentlemen in the Innes of Court and Chauncery, Gerard Legh wisheth loialtie.

Considering (right honorable) my duetie that I owe to my naturall countrey, and that I haue a talent to vse to thencrease of vertue, by which I am stirred to set foorth some part of my time spent, in discharge of my duitie towardes God, and the worlde: wherefore takyng boldnes, partely of your benigne inclinacions, towardes the auncient tokens of armorye, as ryght well apeareth, in the most auncientest of your houses, now newly reedified: I haue therfore enterprised, to set out in thenglish tongue, the Blasonne of armes, which are aswell gathered out of the holye scriptures, as of other most auncientest authors. And although those bee worthy of great laud, that found out the sciences liberall, wherwith the soul of man is bewtified: yet is there dewe as great cõmendacion to them, that hath searched foorth the way, to make the bodye not muche inferior to the soule. And those are they that haue written, and be the authors of this science or sciẽces. They (I say) are named auncient Herehaughtes, who haue made distinction, betweene the Gentle and the vngentle, in whome there is as muche difference, as betweene vertue and vyce. For the whyche, wee are bounde to make for them a woorthye me-

morial, declaring our kindnes dewe towards the. Of which sort, I will shewe so many, as I haue authorized this Pamphilet by. And they are of number. ix. as folowen. 1. Nicholas Vpton, descried blasonne. 2. Nicholas Warde, wrote of the whole woork. 3. Bartholus of trickinge, and differences of bretherne and kinsfolke. 4 Vlpianus wrote of the whole. 5. Biddeus, of the begynninge of the lawe of armes. 6. Alciatus, the booke called Parergon. 7. Fraunces of Foea, of vnperfect colours. 8. Honorius, of the order of battalles and combats. 9. Iohn le Feroune, of the blasonne of colours. And though I haue of those nyne authoritie, yet my attempt is not of presuption to teache, (I my selfe hauing most need to be taught) but only to thintent that gentlemen, that seeke to know all good thinges, and wouldde haue an entrie into this, may not finde here a thing expedient, but rather a poore helpe therto. And for because in matters of learning, great volumes are of little price, vnles the matters therin be of themselues worthy: therfore, I thought good, rather to write some little booke of rare tytle, then to make a great volume of comon matter. And for asmuch as this treateth of blasonne of armes, and of the worthy bearers of them (whiche Plato affirmeth to be the vpholders of the cōmon welth; and Salomon saith likewise, where such be not, the people shall fall into ruyne) I therfore, haue named this, the Accedens of Armory, and do now dedicate it vnto your honors, as the first fruits, of mee gathered in other mens orchardes. Trustinge that

your

your wisdomes will take in good parte, my meaning and endeuour (although oppreſt with rudenes) by the example of king Artaxerxes: who diſdained not the poore huſbandman his homelye handes full of cleane water, but thankfullye receiued the ſame: eſteeminge the preſent not after the value, but after the vvill of the gyuer. By vvhich it appeareth that the mynd of man, enricheth the value of euery thing, and not the greatnes therof. And if (moſt graue lavviers) I may perceiue your good contentacion vvith this: I ſhall (god vvilling) after my retourne from Venice, preſent you vvith the Genealogie of all the kings of England, ſithens the conqueſt hitherto: The rather becauſe I haue ſeene a booke of the Genelogie of the kinges of Fraunce and French kinges, vvherin might faultes be eſpied, if it vvere as diligẽtly looked to, as it hath been long looked for. And yet I thynke him an Herehaught, that compiled the ſame. But vvhere I ſhall in this booke, commende anye one cote, or diſpraiſe, I proteſt vnto you, my meaning is but the generall deſcriptiõ of thone, and of the other. And againe, hovv many ſoeuer I ſet foorth, I meane to name very fevve, and ſuch they are, as be gone from the vvorld, of vvhome I am ſure to be vnthanked. Wherefore moſt humbly I beſeche your honours, to dayne to be patrones of this my vvoork, againſt the middle finger pointings of the vngentiles, diſſeucred into .iii. vnequall parts. The firſt vvherof are gentle vngentile. Such be they as vvill rather ſvveare armes then beare armes. Who of negligence, ſtop muſtard pottes vvith theire fa-

thers pedegrees, or othervvise abuse them. The second sort, are vngentle gentlemen, who beeinge enhaunced to honour by their fathers, on whome (though it were to their owne woorshipp) yet can they not keepe so muche money from the dice, as to make woorshipful obsequies, for their saide fathers, with any point of armorye: But despise the same, because (say they) those his armes were purchased for slippes. Most of these desire the tytle of worshipp, but none do worke the deeds that appertaine therunto. And of these that runne so farre as wil not turne, old weomen will say, such youth will haue their swinge, and it be but in an halter: But God keepe them from that. The thirde sorte and woorst of all are neither gentle vngentle, or vngentle gentle, but very stubble curres, and bee neither doers, sufferers, or well speakers of honors tokens. As of late, one of them was called to worshipp in a citie within the prouince of Middlesex, vnto whome the Herehaught came, and him saluted with ioy of his new office, requestinge of hym to see his coate, who called vnto him his mayde, commaunding her to fetch his coat, whiche being brought, was of clothe garded with a burgunian garde of bare veluet, well bawdefied on the halfe placard, and squalioted in the fore quarters. Lo quod the man to the Herehaught, heare it is, if ye will buy it, ye shall haue time of payment, as firste to paye halfe in hande, and the rest by & by. And with much boste he sayde, hee ware not the same, since he came last from sir Iohn Shorne. The Herehaught being somewhat moued, sayde: I neither asked

aſked you for this cote, ſhepe cote, or hoghiſcote, but my meaning was to haue ſeene your coate of armes. Armes quod he, I would haue good leggs, for myne armes are indifferent. This man was a horſeman, but not of the lighteſt ſort, or ſuche as are called light horſemenne. For (ſaithe the Herehaught) ſuche haue feete and cannot goe, legges they haue but they cannot ſtande, let them be like ſuch as deſpiſe all gentle men, and euermore be infected with the gowte. I could ſhewe you of thend of him, but becauſe this little booke ought to follow the matter, wherof it beareth the tytle, which ſhalbe done in familiar talke betwene Gerarde the Herehaught, & Legh the Caligat knight, therfore I leaue of. And thus praying you to ſuffer Diogenes to lye groueling ſtill, which if ye doe not, hee will reproue you, as he did one that was ſuſpected of robbing dead mens tombes, wherof ye are neither doers or ſufferers. And ſo praying to God, to kepe you ſtill in that mode, to whome I commit you, with the end of my Preface. Humbly beſeching you to vnderſtande er you iudge.

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RICHARDE ARGALL OF

thinner Temple, wiſheth the Reader aduauncement by vertue.

THE common ſaying is, the Iuy buſh is hanged at the tauerne doore, to declare the vvyne vvithin. But the narrovve ſearchers of nyce and curious queſtions, affirme this the ſecreat cauſe. For that tree by his natiue property, faſhioned into a drinking veſſell, plainlye deſcryeth to the eye, the ſubtill arte of the vintner in mingling licours: vvhich els vvould lightly deceiue the thriſtye drinkers taſte. And therefore, vvhere good vvyne is, according to the prouerb, nedeth no buſhe at all. Euen ſo to praiſe it, vvhoſe excellency vttereth it ſelfe, is but matter ſuperfluous, and mere miſpent tyme. For loe, the very title of this vvorthy vvoorke, ſtayeth the glauncing eye of the paſſer by: and meruelouſlye bothe ioyeth the myndes of thoſe, vvho by Gods ſecreate iudgement haue attained the honour thereof, and vvonderouſly enflameth the hartes of others, vvho as yet haue not taſted it, to atchiue the like. Notvvithſtanding perhaps ſome grimme Philoſopher, vvill renevv Democritus practiſe, in making ſuch ſcoffe h er-at, that hee vvill more comber the vvorlde vvith his vayne gigling, then this ſmal volume mought ſeeme to comber him. Such gyrars novv be, vvho ſeeming to contemne all thinges, become themſelues a contempt to all men. But, to ſuch foote followers of like Philoſophers, I reply that thoſe their great maiſters, vvhoſe diſciples they vaunt themſelues, yea, in thoſe bookes, vvherein they ſkorne honor, yet ſought the ſame, inſetting their names thereto. Neither thinke I (not vvithſtanding their vtter ſhevv) that any of them, vvith Diogenes vvil throvv avvay the diſhe, to drinke in their handes. But vvell vvite they, that the originall author of honoring nobilitie, is that high god: vvho euen in the heauens, hath made a diſcrepance of heauenly ſpirites, geuing them ſeueral names, as enſignes of honour. But ſithen my purpoſe is to other ende, leauing this, I hye therto: vviſhing the reader, rather vvith fauourable attencion, to liſten the precious vvorth and commodi-

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ties of the knowvledge disclosed in this Pamphelet: thē vvith
rashe and preiudiciall iudgement, nothinge hurtfull to the au-
thor, but redoundyng to his ovvne reproche, tó condempne
it. All knovvledge and artes rysing first in the Easte, emonges
the children of God, (as by his secrete meanes reueyled vnto
them) vvere by the painefull toyle of man, deriued from cou-
trey to countrey, from nation to nation. For Greece her selfe,
vvhoe shortlye after became the treasure house of the highest
misteries, attributeth the first receiued grounds, to the hard tra-
uel into Egipt, of that diuine Plato. Rome eke not smally vvas
enriched by her Oratour, vvho seemed to spoile that famous
Athenes, of her peculier eloquence, as vvitnessed the outcry of
Appollonius, rapt in admiration, astonied, and sory, sayinge. O
Tulli, as vvith vvonder I prayse thee, so lament I the fortune
of the Grekes: Sith that learnyng and eloquence, vvhich one-
ly vvas left vs, is novve to Rome transported by thee. Herein
as nations beganne to grovve, so beganne they to conceaue a
stately opinion of them selues, ioyned vvith a maner contēpt
of others, that lacked the knovvledges they had. The Ievves
called all other Gentles, the Grecians and Romaines vsinge a
more reprochefull terme, scorned the rest as barbarous. The
Italians, euen at this day (a people in vvhom as yet lye raked
the olde sparkes of the Romayne glory) cal vs on this side the
Alpes, Tramontant: Noting thereby in vs, the lacke of ciuilitie,
& of their coūtrey curtesy, thinking that nurture hath not yet
crept ouer those vvast huge hilles. Thus see vve by little & lit-
tle, novve knovvledge crept to places erst vnknovven: yet for
vve are (as pretely noteth the Poet) seuered from the vvorlde
it is thought, the cōmon knovvledges came later to vs, then to
other our neighbours: for our farther distance from the pla-
ces vvhere artes first sprang. But for the feates of Chiualrye, &
the propre aduancements thereof, it is vvel knovven, that this
our countrey, may compare vvith those, vvho therein thynke
themselues most victorious. For, perdye their grovving fame
first grevve by him, out of vvhose loynes the Englishe nation
sprang. The sonnes of Ebrancus, the fift king from Brute, say-
ling into Germany, vnder the conduict of their brother Duke
Asseracus, possessing a great parte thereof, made their prowes
knovvne vnto that forcine nation. Belinus vvith his brother

Brennus

Brennus, begotte by Dunvvallo first crovvned kinge of thys realme, by peaceable possession, and establishing good lavves, vvel declared before thy huge gates (O mighty Rome) theire princely courage to be nothinge inferiour to the olde Italian glory. Gurgunnus, sonne of the famous Beline, encreasing the honour left him from his vvorthy auncestre, sailyng into Denmarke vvith famous victory conquered it. And reason vvel accordeth. For this our Clime being subiect to Mars (althoughe I knovve some iudge the Moone chiefly to haue dominion ouer vs) the people naturally must yelde suche effectes, as that mightie planet imprinteth in these inferioure bodies his subiectes. For, as the heauens haue ruled of olde the earthe, an vnmouable masse, vvith their beneficiall effectes: so in this our region, the fyer of honour mounting by martiall provves, the chiefe aduauncer of gentry: must of force so long last in thys nation, as matter ministred from aboue maintein the it. Thus, gentry rising by provves, in memory kepte and maintained to posteritie by diligence of the Herehaught, craueth of eche gentle vvight of their curtesy, fauour and frendship to him: vvho by record preserueth to sluing age, the yong and tender fame, making the same freshely to florishe many yeares after theire last long sleape, and death. For, no lesse vvelcome oughte bee this displaying of the ensignes and prices of honour, the of honourable deedes: sith honour is the maintenance, as vvell of al other vertues, as of it selfe. Of the honorable therfore, & vvorshipfull, not onely reason, but duety requireth the entertainement of this gentleman. But ye that novve liue, or hereafter shall, traueling in the chase of the glory descried here, if hereby your mindes be stirred by vertue, to seeeke vvhat erst you lackt: then are ye also endebted to this vvel deseruing author.

But of necessitie enforced, ye of elder fame, embrace the man, and loue the vvoorke. For here your vertues are displayed, and blazed to the vvorlde, that but in corners lurked before

¶THE DESSCRIPCION OF the Vintet with the circunſtaunce therof, contayned in the firſte Page of the booke.

THe kyng hathe receyued of God, by the handes of Moyſes, a ſweorde of correction for tranſgreſſours, wherby he ruleth his realme, mainteinethe the lawe, and by his knyghthood, defendeth the prieſt and labouring man. The Iudge receyueth the lawe, wherewith he doth euerye man right: And in ſeruice of the kinge, he quieteth the king, the prieſt, and the labouring man. The prieſt maried to his bokes, preacheth and prayethe for the kynge, the Iudge, and the labourynge man: Vnto whom hee miniſtreth the Sacramēts, whoſe trophea is, the cup of health with bread and wine. The labouring man who holdethe the plough, he worketh for the kynge, the Iudge and the prieſt, and gettethe the fruites of the earthe, to their ſuſtenaunce, whoſe trophea is the bill, withe bowe and arrowes. All theſe, whileſt theye are obedient vnto God, hee geeuethe them dominion of the worlde, and makethe all creatures ſubiectes vnto them. VVho by reaſon, haue power to ſearche the ſecrets of euerye kynde, whereof the cardinall vertues haue their originall. whoſe tokens, be ſhevved in the ſcocheon betweene the kynge and the Iudge.

Prudence

Prudence.

The first vvherof is a looking glasse of Cristall, in a fielde of greene, vvhich signifieth prudence. Salomon saieth, the feare of God is the beginninge of prudence. Prudence searcheth al thinges, and tryeth foorthe truthe. She taketh counsel of thinges, that she purposeth to bring to a good ende, calling to mynde thinges past, deliberatelye ponderinge therein vvith thinges presente, that shee maye the rather preuent the daunger of thinges to come. Prudence discerneth good from euill, and vertue from vice.

Iustice.

The second is a paire of ballaunce of Siluer, in a fielde blevve, vvhich signifieth, Iustice. who aswel vpholdeth the dignitie of euerye estate, as also the commō vvelth, and yeldeth to euery one his due, and telleth vvhat to dooe, and vvhat to leaue vndone. Iustice, geueth reyvard after merite, as to the benefactour mede, and to the transgressour punishment. Iustice, sustaineth the vveake and maketh a perfit path vvay betvvene thine & mine. In vvhich sort, Dauid executed righteousnes and Iustice.

Fortitude.

The third, is a piller of Porphiere, in a goldē field, vvhich signifieth Fortitude, vvho groundeth vpon belief, & hath a bold spirit inuinceable. He passeth not to spend blood, life, & good. Fortitude is magnificēce, vvith a ioyful clere courage administring thinges lavvdable vvith confidence to hold strōgly his entent, & by tolleration to suffer al manner greefes, & yet kepeth his mind vvithout alteratiō. Fortitude is perseuerance, to maintain al iust quarels

rels, he fleeth to none but to god, saying hee is my fortitude.

Temperance.

The fowerth is a Iugge and cuppe of Ruby rock, in a field siluer. which signifieth temperance, who rulethe himselfe by discrecion, against the violent mouings of courage in things vnlaweful, and causeth all things to procede in order and degree. He qualefieth maners to comlines, & discerneth causes of æquall regyment, keping alwaies the mean. And as Salomon saith, he is discrete, that hath tẽperãce in talke. And so silence attempereth speech.

Temperance is the meane, to ioyne the body and soule by abstinence and sobernes, and causeth the body to despise the worlde, and desire heauen.

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¶ The Accedens of Armory.

Legh. Gerard.

GOd ſaue you ſir Herehaughte. Gerarde. And you alſo. VVhat are you and vvherefore come ye hether? L. I am a Calighate knight, and vnderſtandinge ye are an Herehaught, come to lerne thoſe thinges, that you are bound to teache me: that is, to blaſe Armes, vvith al the termes thereto appertaining, vvith mye ſeruice to my Souereign. G. And if I vvere not boſid to doe it by myne othe, yet of Curteſy I vvill teache you. And becauſe ye are vvillynge, I vvil the ſooner inſtructe you, euen from the beginninge, to the ende. Tellinge you for the firſt poynte, that theare are nyne ſondrye fieldes, of the vvhyche, ſeuen of them bee termed Coloures, and tvvo, Metalles. L. vvhyche are they? G. The tvvo Metalles are Goulde and Siluer. And the ſeuen Colours, are Redde, light Blevve, Blacke, Greene, Violet, Orenge Tavvney, and Murrey. But you muſt not ſo terme them. vvherefore, I vvil ſet their propre names vvithin euery of their Scotcheons. And for to call the by theſe names, it vvere ſhame amongſt the Herehaughtes, and not vvorthye the name of blaſonne. But to the effecte. Firſt I vvyll begynne vvith the moſt precious metal, Goulde.

Or.

L.

L. That woorde is French. And wherfore do ye blaſe in that language? G. I blaſe not in that language: But the termes of blaſonne are in that language, and I will tell you why. Sythens the time of that famous Prince king william the Conquerer, who ouerranne this realme with his Normanes, euen vnto Cheſhire to the Malpas, that language hath ben common to euery engliſhe man. Lykewiſe, by the victories of that puiſſant Prince, kinge Edward the thyrd, conquering twiſe ſo muche in Fraunce, as the Conquerour did in Englande: It came to paſſe, that we haue been mixed, as well in language as alſo in blood. For, beyond Burdeaux, the engliſhe ſpeche hath been as commonlye talked, as in London is now, both French and Dutche. Since that time (I ſay) they haue been vſed aſwell herein, as in the lawes of this realme, the names of all offices, and officers, and in a maner, in all gentlemanly games and paſtimes, as hawkyng, hunting, or otherwiſe. And nowe to ſpeake of the woorthines of this mettall, Goulde. Ariſtottle ſayeth, it is fixed, and as, whē it is fine, it wil not ruſt: ſo wil it not melte in the fyer withoute arte. Plato telleth of it to be pliant, pure, & temperate, and to haue vertue to clenſe ſuperfluities gathered in bodies, wherupō he declareth, that it helpeth Leproſy, and clenſeth meſelrye. Auicene reporteth, that

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the fylinges of golde, put into meate or drinke, taketh away the trembling of the harte, ſwowninge, and the ſplenatique diſeaſe. Legh. why ſette you foorth ſuch cõmendacion of golde? is ſuch praiſe alſo required in your arte? G. I ſay thus muche, and muſt yet ſaye more, in commendinge of the worthines thereof. For looke how much this mettall excelleth all others in the kinde thereof, as in fineſſe and puritie: So muche ſhoulde the bearer therof, excell all other, in prowes and vertue. Therefore, ſaith Chriſtyne of Pice, no man ſhould beare this mettal in armes, but Emperours & kinges, or of the blood royall. L. Are there not many that notwithſtanding, beare golde in their armes, and are not of the bloud royall? Gerard. Yes. But Chriſtine ſpake it, as only for the worthines therof. Meaning, that as none ought to bee woorthier then they: So they ſhould beare the worthieſt mettall of all other. And yet I might ſay more in commendacion therof. L. By your leaue, I perceiue then, it was not in vaine that Phalerius ſaide, they woulde digge Pluto out of Hell for golde. The whiche, whether it were for the worthynes of the mettall, or for couetouſnes of their mynds: doubtles, not onelye they, but many moe, haue in ſuche ſort deſired it, that ſome haue ventured body and ſoule to beare it. G. whenſoeuer I ſpeake of bearing, I meane the worthines to the bearer, for honours ſake. And ſo woorthy is this mettall golde, as it hath not beene, but well remembred to bee ſpoken of in the Byble, as in Exodus, by the commaundement of God, when there were diuers in-

ſtrumentes, appointed to bee made to his honor, then golde was vſed, as mettall feteſt to ſerue for the ſame purpoſe. L. I praye you nowe abridge of your talke hereof, for I knowe it to bee precious. And I my ſelfe will conclude the whole matter, with that witty ſaying of Phillip that mighty king of Macedonia, who being fully bent to take a certaine caſtell, whereof it was tolde him by his ſouldiars, that it was a thing vnlikelye, by ſtrengthe of man to be ouercome: aſked of them if it were not poſſible for an Aſſe heauy ladē with gold, to haue acceſſe therto. Gerard. In deede, this perſwadeth further, to make mee thinke, that golde is not only vertuouſe, but alſo victorious. Well now to leaue this matter, and come to another, I will ſhewe you of that planett, whereunto gold is reſembled. The Sonne is likened thereto, and is vſed likewiſe in blazon. The Philoſophers write, that as the hearte in man is the nobleſt: ſo is this Planet, of all other the worthieſt, and as it were the verye comfort, of them all. Euen ſo Ambroſius, in Exameron ſayth, that the ſonne is the eie of the world, mirth of the daye, fayrenes of heauen, meaſure of tymes, vertu and ſtrength, of all that is engendred. Martianus telleth, that the ſonne paſſing in the middle of the circle of the Zodiake, ſendeth frō him ſelfe, twelue beames, by whiche the vpper, and nether bodyes, are comforted. The Sonne ſayth hee, is the well of the mynde, reaſon, myght, and in witte of the worlde, and moderator of the firmament. Macrobius ſheweth in defyninge the Planettes, that the light of all the roundenes of Circles, commeth of

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the Sonne. And that hee is in the middeſt amongē the planettes, to make harmonye and accorde, as the middle ſtring of an Inſtrument of muſike. Eccleſiaſtes ſaith, what is more cleare thā the Sonne? The Sonne ſaith hee, ouerlooketh all thinges and declareth the daye. L. Can ye ſaye anye more, in commendacion of this planette G. Yea, twiſe as muche, if it were not for making you werye. But to conclude, ſaynt Mathewe writeth, that Iheſus when hee was tranſſigured, his face ſhone as the Sonne. And hee ſayth alſo, in the ende (whereby hee meaneth the ende of endes) the righteous ſhall ſhyne as the Sonne. well, nowe I will procede to that precious ſtone, whiche the Herehaughtes doe vſe in blaſonne, for, and in the name of this mettall, and Planet, that is called a Topace, which Stone, for his vertue, is ſayde to bee noble. And as Dioſcorides writeth, it ſwageth wrath, ſorrowe and euill thoughtes, and helpeth the bearer therof of frenſey and ſoddeyn death. Thys Stone, for his woorthines, was ſette in the breſt lappe of Aaron L. Are theſe ſo many and ſondrye blaſonnes, vſed of all herehaughtes? and are they all auncient? G. Theſe three ſortes haue beene vſed, and are as auncient, as from the firſte beginning of Armes bearinge. And there are three other alſo, but they bee of neerer tyme. As blaſonne by the dayes in the weeke, deuyſed by Fawcon, principall Herehaughte of Englande, in the tyme of the famous Kynge Edwarde the thyrde. Alſo blaſonne by Flowers, deuyſed by a Frenche Herehaughte, called Mallorques, in the tyme of

Charles the seuenth french king. And last the blasonne by the principall partes of mans body, deuised by an Almayne, in the time of king Henry the fift. But all those I omitte, for lengthning of tyme. Now will I shewe you the meaning of this mettal, and that it is sometime simple: and sometime componed. L. How is it when ye call it simple? G. The Scochon is then, either mettal or colour, onelye a fielde. L. But is that good Armory? G. Yea & very auncient. And who that beareth so, it being Or, signifieth vnto them, wisedom, riches, magnanimitie, ioyfulnes and elation of mynde. L. I pray you tell the compoundes. G. I will. You must note by the waye, that compoundes are sometime termed particions, and yet are they stil called compoūds. whereof I will shewe you hereafter at large, when you shall terme them compoundes, and when particions. Nowe I will onelye shewe, the composition, or ioyninge of mettall, or colour, with golde as followeth.

1 But simple firste, it signifieth as before is rehearsed.

2 With Argent, to bee a victor ouer all infidelles, Turkes, and Sarazins.

3 With Geules, to shead his owne bloode for the ryches of this worlde, and lyberallye to spende it.

4 With Azure, to be musted to keepe the riches of the world for himself, and from other.

5 With Sable, constant in euerye thynge, also in loue.

6 With Verte, joyful with worldly ryches.

7 With

7 With Purpure, a frend to his enemy.
8 With Tenne, pacient in trouble.
9 With Sanguine, truſteth and is ſone deceaued.

L. I perceiue you well. Go nowe to the ſecounde mettall.

Argent.

G. That is called Siluer, & blaſed by the name of Argent. It is a royal mettall, & doth honorable ſeruice to Princes, aſwell in veſſell of houſhold, as for the larges in gifte thereof. It is commonly knowē to be of ſuch nature, that it will not bee wrought with the hammer before the ſiluer ſmith hath abaſed it with copper. Being fyne, it is ſaide to be medicinable. L. You degreſſe nowe, and meddle with that, that appertaineth not to this Arte. G. I maruayle what Science, Arte, or miſterie it were, that an herehaught ſhould haue none intelligēce thereof? were it neuer ſo ſecreate or profounde. For, if he haue not of all thinges ſome vnderſtanding, aſwell as of ſeuerall languages, he is not worthy to be an herehaught. Therefore neceſſary it is for him, to haue an vniuerſall knowledge in eche thing. But though this in dede concerne an other Arte, yet our parte is, to ſet out that we do, to glorye. For looke what ſoundes to praiſe & commendacion, that we meddle, & muſt haue to do withall. But becauſe ye haue taken me vp ſo ſhort at the

beginning,as though ye thought, I woulde haue beene as longe in prayſinge of Siluer, as I was of golde,I will for youre eaſe, cutt of muche, that I was mynded to haue ſpoken of.To conclude therfore,onelye note this, that as the precioufe mettall golde,doth in his nature excell all other:So is Siluer onlye excelled thereof,and excepte that, is the moſte precious of all other mettalles. Nowe I will leaue it, and come to the Planett thereof, whyche is the Moone.Plini ſayeth, the Moone is the fayrenes of the nyght,mother of the humour: and ladye of the ſea and times.Macrobius writeth that the Moone is the chaunger of the Ayer and wyndes,ladye of floddes and ebbes, and encreaſer of brayne,bludde,and marrowe. The holye Scripture ſayeth, ſhee is the ryper and encreaſer of fruites,as appeareth in the benediccion of Ioſeph,Moyſes bleſſinge him,with the rype fruites of the Moone.Whiche is a good proofe, that the Moone bringeth ripenes vnto fruytes, thoughe it ſeeme a thinge contrarye to reaſon. And ſo there I leaue,and come nowe to the precious ſtone,called the Pearle.whiche Iſidore writteth to bee engendred of the dewe of the heauen. Plato ſaythe, the Pearle hath vertue comfortatiue, and reſtoratiue,and is foode to man: which is verified by Ioſephus,who ſheweth that when Ieruſalem was beſieged by Tytus Veſpaſian',the Iewes liued long, hauinge nothing to eate,but onely Pearles. Ariſtole telleth,that Pearle hath a ſinguler vertue, in comforting the brayne.The kingdome of heauen ſayeth Chriſte,is lyke vnto a marchaunt ſeekynge

goodly

goodlye Pearles, whyche when hee founde one precious Pearle, solde all that hee had and bought it. Whereby Herehaughtes may learne, to bestow this Precious treasure, vppon suche as worthelye will esteeme the same, and to reward the oxe with haye, as Agrippa well noteth. And so ende I with this mettall, Planett, and stone, shewing vnto you the significacion of the mettall.

1 Simply of it selfe, it signifieth to the bearer thereof Chastitie, virginitie, cleare conscience, & Charitie.

Compoun

2 With Or, to reuenge Ch

3 With Geules, bolde in a

4 With Azure, Curtesie w

5 With Sable, yelding vp

6 With Verte, in youth ve
ance thereof.

7 With Purpure, the louin

8 With Tenne, to bee conte

9 with Sanguine, to recouer an ou we.

L. I praye you satisfie me, in one thing that I wyll aske you, whereby I maye the rather vnderstande your compoundes. For in youre compoundes of golde, with all other, you haue sette the siluer, and shewing your meaning thereof, in that place your sayig is, with siluer, and here ye say with gold, & to mine vnderstādig, they ought both haue one meanig. G. It might seme so to the vnskilful, but you must vnderstād that in the treaty of gold, where I say with Argēt, which is as much to say, as with siluer, the gold is ther first. So now here i this place,

when I ſay with Or (which is to be vnderſtanded with goulde) the Siluer is firſt. For that muſt bee a generall rule vnto you, for the firſt naming of eue ry thing, for therein ſtandeth a preheminence. L. I do nowe vnderſtand you. As though the fielde of the Scocheon, were of both theſe mettalles, of the whiche (by the meanes of the ſtanding of them) there ſhoulde bee a regarde, and that is ſhewed by the meaning of this woorde (with.) Well nowe I praye you to proceede, and ſhewe mee of the ſe-uen colours.

G. The firſte of theſe ſeuen coloures, is called Geules. And is in coloure neyther redde, nor Sanguine, but is the very vermilion it ſelfe. For that is right Geule. It is a royall coloure, and hath that proper qualitie in it ſelfe, that it may not be gaſed on any while. For then the eye is wekened therby. The author wherof, is proofe it ſelfe. L. I thynke you may bee to ſeeke, for commendacion of thys colour, for I haue not hard much either ſpoken or written in praiſe of it. Can ye ſaye any thinge? G. Although it ſhew it ſelf to bee commendable, yet ſhall it not wante my praiſe. I were nere driuen to the wall, if I had no more to comend this coloure by, but that wherewith the frenche herehaughts, did ſette foorthe theire Auriflambe, whiche came from heauen, as by vayne miracle they fayne.

But

But they that make ſuche ſhifte, ſhould rather haue taken occaſion to praiſe the ſame, for that the Red Rammes ſkinnes couered the Arke. And that is no fable. Yet for my promiſe of commendacion, I ſay to you it is, and long hath bene vſed of Emperors and kyngs, for an Apparell of maieſtye, and of Iudges in their Iudgemēt ſeates. Alſo God the father, promyſing Redemption to the people, by the paſſion of Chriſt, ſaieth what is he that commeth frō Edō, with red coloured clothes of Boſra? whiche is ſo coſtly cloth. Beſides this, it is often ſpoken of in the Scripture, which I leaue of for lengthynge of time. Now wil I ſpeake of the Planet Mars, whiche is the Planet, that this colour appertaineth to, and is of al other the hoteſt, and moſt fyrye. Martianus telleth, he is the Armipotent God of battel, whoſe hardy deſire is to be auenged with ſpeedye boldenes. Ptholomeus ſaieth, this Planet maketh a man, apte to al fyrye woorkes. L. If this bee all the praiſe you can geue him, you wil no more offend me with tediouſnes. G. what nedeth more then Inough, can ye not vnderſtand hereby, what the nature of Mars is? L. Yes very wel. G. why then, I wil ſhewe you of the precious ſtone appertaininge to that colour and Planet, which is called a Rubye. It is a ſtone of dignitie, and as Iſidore wryteth, is of the kynde of Carbuncles. This precious ſtone neyther fyer waſteth, or chaungeth his coloure. Thys was one of the precious ſtones that was ſet in the breſtlappe of Aaron. Of diuerſe authours this is diuerſlye and wonderfullye commended, for his ſinguler vertues. As who liſt to rede, maye find

finde plentifully Inoughe written thereof. Nowe to the coloure ſimple, and compounde. Of yt ſelfe.

1. It beetokenethe ſtrengthe, boldenes, with hardines.
2. with Or, a deſire to conquere.
3. with Argent, enuie reuenged.
4. with Azure, to wine heauen by good dedes.
5. with Sable hateth the worlde, with werynes thereof.
6. with Verte, bolde of courage in youth.
7. with Purpure, ſtrong in dede, iuſt in worde.
8. with Tenne, mortall hatred.
9. with Sanguine, enemie to Venus paſtime.

Azure.

L. Now if it pleaſe ye, to the ſeconde colour G. That is called light blewe and named of Herehaughtes.

Azure, it is Royall, & a colour of heauenly hew. For when the ſonne ſhinethe moſt cleare, & that all cloudes are put to exile, the firmament is al wholy of this colour, which is onelye of the purenes of the Aire. wherof Iob ſpeaketh to the byſie ſerchers of gods myſteries, ſaying. Then ſhal the reſidew of the life, bee as cleare as the none daye, whiche to the iudgemēt of man is all Azure. whoſe proper Planet is Iupiter, whiche by his goodnes

nes as Marcianus saieth, abateth the malice of Saturne. Therfore the Poets faine, that he did put his father out of his kingdome. Isidore writeth as hee abateth the malice of the euil Planets, so hee augmenteth the goodnes of good Planets. whose precious stone is the Saphier, which as Isidore telleth is both noble and excellent, and to bee worne on the fingers of princes. Dioscorides writeth of yt, saying. It lightneth the bodye, and preserueth the lymmes whole. The Saphier (sayeth he) is the Carbuncles mother. For the Carbuncle is found within the Saphier, as the childe within the wõbe. Hee sayeth also, it hath a singuler vertue, to accord people in strife, and to abate vnkinde heate of burning feuers. Bound to the pulce, it helpeth against melancoly, and stencheth bleeding, that commeth of anguishe, and is a remedy against venome, and preserueth the sight. In the olde time, it was onelye hallowed to Appollo, the rather to haue a speedy aunswere of him, of those thinges that were requested. Here ending with this colour, Planet, and stone: I will enter into the significations.

1. which simply, sheweth the bearer to be of godlye disposition, and in renoune to thende of the worlde.

2. with Or, the ioyful pleasure of riches.

3. with Argent, vigilant in seruice.

4. wyth Geules, readye to reprooue villenous deedes.

5. with Sable, lamenteth all mens hurtes.

6. VVyth Verte, to preuayle in all newe enterprises.

7. with

7. with Purpure, good in counsel, and to bee beleeued.
8. with Tenne, soone angry, & sone pleased.
9. with Sanguine, longe or he be mooued, either to good, or euill. Leigh. The thyrde coloure and fift fielde, is Black, what say you of it? G. I say it is so of colour, but must not be so called.

Sable.

But Sable. And although it dooe represente moornynge, yet it is honorable, and woorthye to be borne in armes, so that it be born orderlye. Blacke, (sayethe Aristotle) is the priuation of whyte, or clearenes that is engendred of darkenes. whereby it should appere, to be the auncienteſt emógest colours. For, in the firste of Genesis it appeareth, that darkenes was before God made lyghte, and then darkenes woulde haue been felow with light, if God had not seperated thē. I could shewe muche commendacion thereof, by authoritie of Scripture. But for tarying to long on one thinge, I ouerpasse that coloure, and wyll begynne wythe thys Planette, whose name is Saturne, that high and mightye potentate, whiche surmountethe so muche, all the rest in degree. Vnder whom, are broughte oute graue and deepe councellers, great buylders, and repayrers of auncient houses, plentifull keepers of them, and longe lyued menne.

whose

whose precious stone is, the Diamonde, whiche of his hardnes, perſethe all other ſtones and metalles: wherof it is ſayde by Ezechiel. Thy forehead ſhalbe harder then the Diamond ſtone. As who would ſay: thy forehead ſhalbe as hard, as that which hath nothing to compare with it in hardnes. This ſtone is called of the Greekes, by the name of a vertue, as may not be daunted. Iſidore ſaieth, it warnethe the bearers therof, to eſchew venome. Dioſcorides writeth, that it withſtandethe witchcraftes. This ſtone (ſaith he) borne on the left ſhoulder, hath vertue againſt chidings, and ſtrife of enemies. L. what are the ſignificacions of this colour Sable. G. 1. Of yt ſelfe, conſtancie, diuine doctrine, and heauines for loſſe of frendes.

2. with Or, honor with long life.
3. with Argent, famous.
4. with Geules, to be feared of his enemies.
5. with Azure, ſtudious to appeaſe ſtrife.
6. with Verte, after great ſorowe, muche ioye.
7. with Purpure, religious to the death.
8. with Tenne, vnquietnes hindereth his deſire.
9. with Sanguine, proſperous in Pionary.

L. I haue hearde it ſayd of Herehaughtes, that ſiluer and Sable, is the richeſt ſhielde of all other. I praye you tell me whether it be ſo. G. No, whoſoeuer ſaieth ſo miſtaketh the matter. For we haue in armes bearing, three ſundry degrees. And they are all Superlatiues, as foloweth.

1. Moſt riche.
2. Moſt faire.
3. Moſt glittering.

L. I pray

L. I pray ye tell me whiche they are, and howe I ſhould knowe them. G. when the fielde is Or, and the thyng that occupieth the fielde, is Sable, that cote is moſt ryche. L. what is your reaſon? G. whē the Dyamonde is ſette in golde, the mettall honoureth the ſtone, and the ſtone the mettall. And if it weare ſette in ſiluer, the ſtone ſhoulde honour the mettall, and the mettall abaſe the ſtone of honoure. And ſo that colour is moſt richeſt, when it is in moſt rycheſt field. Legh. And what ſay ye by the ſeconde? Gerard. Moſt fayreſt is that, that may bee fartheſt ſeene, or beſt perceyued. The whyche is, when the fielde is Argent, and that that occupieth the fielde, is Sable. L. what is the reaſon? G. Argent will be ſeene in the darkeſt place that is, and contrarye wiſe, Sable will bee ſeene in the moſte cleareſt light that maye bee. So theſe are, euen as light and darkneſſe. And ſithen of nature, theye maye be ſeene fartheſt of all other colours: therefore is that ſhielde called fayreſt in fielde. And as for the thirde, you knowe the valewe of golde, you know alſo the ryches of the earthe, when it is cladde with that comfortable colour, Grene, Both whiche are ioyfull to beholde, as well to man as beaſt, beyng not onely to them great delyght and comforte, as alſo the onelye meane of all theire chiefeſt ſuſtenance. when theſe twooe richeſſe (I ſaye) are borne together, it geeuethe reioyſinge to the harte of the beholder. And therefore when Golde is the fielde, and Verte occupieth the ſame, then is it moſte glittering. It is writen in Eccleſiaſ-

te.

tes. As a Smaragde that is sette in golde, so is the mirthe of musike, by the myrth of wyne. By which comparison you may see, that Verte in Or, is glorious to beholde, & glittering of it selfe. And now to the fowreth colour.

Vert.

That is greene and blazed Vert, of the whiche, all authors agree, that it is muche comfortable to the sight of man. And of al colours moste ioyfull to the hart. And therfore in May (the pleasanteſt moneth of all the yere) when the groũdes are cladde al in their naturall coloure, and kynde: what ioy, trowe ye, is it to the beholder? Dothe it not, euen while hee reioyseth, ruishe hym of all his sensis? Esay saith: take your pleasure vnder all greene trees, with muche more cõmendacyon, (whereof I could speake,) mencioned in the scriptures. L. Let that passe. I praye you what planet belongeth to this colour? Gerard. Venus. why she as Messa Hala, the olde Astrologer saieth, is a femynine planette, and of complexion temperatelye colde and moyst. Isidore wryteth, that the planet exciteth to loue, wõderfully, especialy, betwen mã & womã. But that I cõmit it wholy to the iudgemẽt of worthy Gower, & of that famous sir Geffereye Chaucer, whose works do yet remai as greene as the

Lawrell

Lawrel tree, comparable in euery point with those which haue deserued chiefest praise. And now to the Smaragde, a precious stone, [illegible] called the Emerawde, which hath in it [illegible] vertues. Dioscorides saith, it comforteth [illegible] spirites. Ecclesiastes, in cõmendacion thereof, [illegible] a comparison, with these wordes. As the myrthe of musike comforteth the spirites, so the Smaragde cõforteth the sight, whereby the hart receiueth ioye. Also it repreſseth motions of luste, and holpeth against illusions. Isidore saith, that this stone passeth al other colours in greenesse, eyther of tree, hearb, or grasse of the fielde. And in the sonne shininge, rayseth of it selfe a beame in the ayre. Dioscorides saith, it encreaseth riches, and preuaylethe in play. Ambrosius affirmeth, that it ceasethe tempest, and stenchieth blood. But who that readeth the Apocalips, shal finde there a rayne bowe about the seat of God, of Smaragde onely. Of the which colour, planet, and precious stone, I leaue of. And now to the significations. First of it selfe.

1. It signifieth ioyfull loue, bountifull mirthe, and gladnes, with continuance of the same.
2. with Or, all in pleasure and ioye.
3. with Argent, a sure lieutenant.
4. with Geules, no wether stoppeth his wil.
5. with Azure, too mery and gladde.
6. with Sable, moderate of myrth.
7. with Purpure, after good fortune, euil lucke
8. with Tenne, to delight in bloodshed.
9. with Sanguine, to laugh, and weepe at once.

The

The which colour in arms, is Purple, and is blazed by this worde, Purpure, which is a princely colour. Isidore saith, there are many other coloures, that dyers and paiters do occupy, but this colour (sayth he) of thé all is most noble. And that is well declared by the aunswere of Plato, to Dionisi' who at a banquet, cõmaũding a maske to be made in that colour, Purpure, esteming the same according to the worthines, said: Sithen it was a colour for kinges and princes, to bee vsed in maiestye, it were not mete, to abase the same in vayne sporte, and wantonnes. Plinie eke, writing thereof, sayth, that wolle dyed into Purpure, is a remedy against incurable diseases. Valerius affirmeth, that Hostilius was the first king, that euer ware Purpure. I reade, that Salomons seate was of the same colour Whereof I leaue, and will speake of the Planet appropried thereto, and that hight Mercury. Mesahala writeth, that it is of a goodlye temperature, & is of qualitie, good with the good, and goeth with the euill for companies sake. And in his coniũctions, agreeth with all the other Planets. The Poets call him, the God of Oratours. Ptholomeus nameth him to bee a talker, and writer of Characters numbers, and sygures. The stone like vnto thys planet, is the Amatist a verye precious stone, and one of them that was sette in the breste of Aaron.

This, (as Isidore sheweth) is enemy to drõkennes, and gyddy braines, & causeth a man to haue good forecast, & a quick mynd, remoueth ydle thoughtes, and encreaseth good vnderstanding. Thus ending with this colour, planett, and stone. I wyll shewe you the significacion of the bearer thereof. Simply. 1. It sheweth iurisdiction, a ruler of laws, and in iustice, to be æqual with a prince.

2 With Or, sage, and rytche.
3 With Argent, loueth quietnes.
4 With Geules, politique in warres.
5 With Azure, a iust seruiture, but not lucky.
6 With Sable, as lamentable as the Lapwing.
7 With Vert, Scorpion like.
8 With Tenne, good in fire worke, and to renne away by the light.
9 With Sanguine, such a souldier, as at king Rychardes filde, caused his manne to brace him in a male, and lay him in a ditch. Such bearers of arms there are some times, of whome I am wearye to wright.

And nowe to the sixth colour, whiche wee call Tawney, and is blazed by thys woord, Tenne. It is a worshipfull colour, and is of some Herehaughtes called Bruske, and is most cõmonly borne of Frenche gentlemen. But verye fewe Englisn men bear the same. Yet it is armorye, and so are all colours,

colours, that are not ſtaynandes. And for becauſe I fynde no author to commend this colour, and a gaine, I haue not vſed hetherto to ſpeak any thing of my ſelfe, but all out of good authors, I wil ſpeak but a woorde of it, and ſo paſſe ouer. L. what can ye ſaye in commendacion thereof? G. It is the ſu- colour that is, of ſo bright a hewe, being com- poned. For it is made of two bright colors, which is Redde, and Yellowe. And ye ſhall not haue any colour ſo made emongeſt all that may be deuyſed and not to be ſtaynand. This colour, Tenne, is cõ- pared to the Dragons head, which although it be not a planet, yet is it ſuch a ſtarre, as in ſõe reſpect, hath the nature of a Planet, and keepeth likewyſe ſuch courſe in the Zodiake, as he reſteth a certaine tyme in euery of the twelue ſignes, as the planetes do. Haly calleth it a good ſtarre, with whome whẽ the Moone hath coniunction, it preſageth good fortune. L. You haue made harde ſhifte to take a planettes fellowe, in the ſteade of a planet. And ſimple though it bee, it ſtandeth in good ſtead, and is not againſt reaſon. But how will ye do for a pre- cious ſtone? Gerard. Ther is a very precious ſtone that anſwereth to this colour and Planet, whyche hath to name the Iacinth. A ſtone of ſinguler ver- tue, for he maketh the eye, meſſenger, to beare ha- ſtye gladneſſe to the harte. Iſidore ſaith, it putteth away ſorrow, and encreaſeth myrth. Being bound next vnto the ſkinne of a man or womã, it putteth away peſtilent ayre, and geueth ſtrẽgth to the mẽ- bers, as liuelynes to the ſinnewes, & maketh good ſauonr, ſwete and holſome.

1 The ſignificacion ſimplye of this colour, to the bearer thereof, is glory of him ſelfe.
2 With Or, venterous for welth.
3 With Argent proſperous on water.
4 With Geules, maker of enmitie.
5 With Azure, ſo haſty, as ready to take hurte.
6 With Sable, a good engineer.
7 With Verte, rather to bidde battaile, then
8 With Purpure, his counſaile is beſt.
9 With Sanguine, neither doer, or ſufferer.

L. Syr if it might not offende you, I praye you, is not this colour of your own deuiſing? G. It is not ſo. Neither woulde I haue you think, that I ſhould bee a corrupter of honour, with deuiſes of myne own head. The colour was firſt deuiſed & vſed in Lidia, & euen here in cote armour it is oft ſeen, as in french cotes, yea and ſome Engliſh cotes alſo. But nowe you compell me to ſhewe ſome names, whiche is contrary to my promis. There is of the name of Hunzaker, and one other called Finers, I dare ſaye, they are right Engliſhmen, & haue born that colour of long tyme, For they are both of aũciẽt houſes. Thus ending with this colour, mettal, and ſtone, I purpoſe to proceede with the ſeuenth colour, or (as I maye ſaye) the laſte of all coloures, of Armorye, whiche is called Murrey.

Sanguine.

This

This is blazed Sanguine,& is a princely colour, For ſo wee muſt call it, becauſe it is one of the coloures, appertaining of aũcient time to the prince of Wales, I pray god ſend vs one ſuch. This colour is of great eſtimacion, and very ſtately,& is thapparell of the knights of the bathe, as alſo of the ſergeaunts of the lawe at their ſolemp feaſtes. The heauenly ſtarre appertaining to this colour, is the Dragons tayle. Which, though (as I ſaide of the head) it be no Planet, yet in his workinges & mouinges, hath the effect of a Planet, through all the twelue ſignes in his aſpectes, of the Zodiake, & is euer oppoſite to the head aforeſaide. And as the moone is enemy to ſome Planets: ſo the tayle of the Dragon is enemy to the moone, in their coniunctions and oppoſitions. The precious ſtone to this colour annexed, is the Sardonix, the whyche (as Iſidore telleth,) hath a moſte pure vertue in it, towardes the bearer therof. It putteth away letcherie, and embraſeth chaſtitie. Saint Iohn writeth of this, ſaying, that this Stone Sardonix, ſhalbee the ſixte ſtone of the foundacion of the heauenly Ieruſalem. In the which Citie (I praye God) I maye ſerue as a purſeuant, and ſo ende I of this colour, ſtarre, and ſtone, ſhewing you that it ſignifieth of it ſelfe to the bearer thereof, not to bee haſty in battell, and yet a victor.

2 with Or, victorious in youth.
3 with Argent, rather dye, then be captiue.
4 with Geules, hot in loue & sone colde.
5 with Azure, whom no man resisteth.
6 with Sable, disloialtie.
7 with Verte, as leue be hated, as loued.
8 with Purpure, kepeth good hospitalitie.
9 with Tenne, euerye day, an newe faith.

L. Now I perceiue the nyne fields are ended, and I do not remember that you toke any order, wher of you woulde speake nexte: Therefore except ye haue anye matter to ioine to this, my desire is, to learne what they were, to whome armes first were geuen, and by what name ye terme them. G. Your speake both of good matter, and in good tyme. Noblenes (according as authors haue written of the same) is a dignitie, and excellencye of birth, & lignage. For when priuate possessions, were geuē by the consent of the people (who then hadde all thinges in commune, and were equall without degree) they gaue both the one & the other to him at whose vertue they marueiled, and of whō they receiued a commune benefit. And this benignitie is called in Englishe, gentilnes, and thereof were they called gentlemen. Of whome issued children who being brought vp in vertue, and perceauinge the aduauncement of theire progenitors, endeuored them selues to walke their parentes steppes, & still reteined the fauour, and reuerence of the people. Thus for the goodnes proceded of such generacion, the estate of them, were called good kynd. And when vertue with great possessions or dignitie,

tie, had gotte continuance in one blood, thā was it nobilitie. For the which they were to be honored. Aristotle in his Politiques, rehearseth fower kyndes thereof. As noblenes of riches, noblenes of lignage, noblenes of vertue, and noblenes of Science. Of all which I meane to shewe ye but of twoe of them, that is of vertue, and lignage, from whence all the other do proceede, euen as one of them. 2. proceede out of the other. Noblenes of vertue, is a glorye gotten by corage of manhod, good condicions, chaste liuinge, and by laudable honesty. All which, belongeth to the hart of man, by exercise of good workes, with whome they are made familiar. S. Chrisostome saithe, a man maye presume to take himselfe, as verye parfite noble, which is ashamed to sinne, and wil not suffer him selfe to bee ouercome of the same. And therefore, as the Soule is more precious then the bodye: So much is noblenes of vertue, more precious then noblenes of lignage, and so lende of that. The noblenes of lignage, is an excellency of dignitie going out of the body, but not comming out alwaye of him selfe that is so enobliſed, for perhaps hee neuer deserued that, which came to him from his aunceſtours, who by theire merites haue gotten the same. And therefore comming of natures gift, it ought not to bee bosted of. For Seneca sayth, hee that doth boste of the Stock that hee came of, doth prayse an other mā. The bond mā may boste & say, al we be cōmē of Adā. So Lucifer with his cōplices might say, all we be commen of heauen. And that is trew. But yet for their punishmēt are al

driuen into the bottomles pit of hell. vnto whom the prophet Esai saith, Howe art thou fallen from heauen oh Lucifer? how hast thou gotten a fal euē to the ground? for thou saidst, I will clim vp into heauen; & make my seate aboue, beside the starres. The same Sathael tharchangell, made after the similitude of God, full of wisedome and parfit fairnes, as saith (S. Gregory) and prince of the ten orders of Angels, abode not in heauen one hower, but for the sinne of pryde, he with his concentāts were vtterly expelled. For restitutiō of the which tenth order, it pleased the deuine maiesty of God the father, of his infinite goodnes, to make man after his own similitude, as appeareth in Genesis. So man was made a liuing soule, and as the Philosophers saith, hauing life in fower maners. That is to say, perseuerant, liuely, moūing, & vnderstanding. And furthermore, man in his first creation, was immortall; not by nature, as Angels, whiche haue no power to dye, but by grace, that is to say, by possibilitie not to haue died. For if he had kept innocēcie, he should haue had no knowledge of death. Now the deuyll that was first bound, had dispite at Adam, that was then so free, and assaulted hym, till he had caused him to breake the commaundement of God. By which, manne was brought into thraldome, that continued vntill such tyme, it pleased the father of heauen, to send into this worlde his onely sonne, begotten before Lucifer (as Dauid saith.) Iesus Christ, a gentleman of greate linnage, (as the Genealogie of Mathewe & Luke do accord) and king of the Iewes to redeme mākind,

to

to fulfil that place in heauen by mekenes, that Sathael loſt by ꝑſũptiõ. Thus did god enobliſe mã, & endewing him with the white veſture of baptiſme, that he ſhould euer after be a preſt ſouldier to fight againſt his enemy the deuil, & all his põpes. More ouer, for that it might be knowen, that euen anon after the creacion of Adam, there was bothe gentlenes and vngentlenes, you ſhall vnderſtand, that the ſecõd mã that was born, was a gẽtlemã, whoſe name was Abell. I ſaye a gentleman bothe of vertue, and of lignage, withe whoſe ſacrifice, god was muche pleaſed. Hys brother Cain was vngentle. For hee offered god the wooꝛſt of his fruites. And yet, contrary to the lawe of nature, ſlewe his brother Abell. Alſo, Noah had fower ſonnes, in whom appeared gentlenes, and vngentlenes. As in Cham, it was vngently doone, to dyſcouer the priuities of his father, and laughe him to ſcorne. It was gentlye doone of Sem, and Iapheth to reprooue theire brother, and with feare and ſhame to couer theire father. wherefore Noah bleſſed Sem and Iapheth, & curſed Cham with ſeruitude and bondage. Betwene theſe three ſõnes he deuided the worlde, Sem his ſonne and heire, he made prince of Aſia, from whom Chriſt lineally deſcended on his mothers ſide, and Cham his ſeconde ſonne, he made prince of Affrica, and Iapheth, his thirde ſonne he made prince of Europa, of theſe children iſſued emperours, kinges, and diuers degrees of rulers, whereof at this daye we haue nyne. Of the which nine, fiue are noble, as gentlemã, eſquier, knight, baron, and lorde, And fower are excel-

excellent,as erle,marques,duke,and prince. L. wel sir here is enough for gentlenes and nobilitie. I praye you, what is nexte to be learned? G. I haue not yet done with this: For of these onely,I could make the booke. But for to ease your werines, I wil make short with you. There are nine gẽtlemen of sundry callings. L. whiche are they? G. The first is a gentleman of auncestrie, which must nedes be a gentleman of blood. But if he dye withoute issue, the whole cote armour is lost,and then it falleth to be a cote of vnperfite bearing. The second, is a gẽtleman of blood, and not of auncestry. As, when he is the seconde in degree,discended from the first of that name. The third is a gentleman of cote armour, and not of blood. That is to saye, a gentleman of cote armour of the kinges badge, as the kinges deuise geuen him by an Herehaughte. This is the second vnperfit cote armour: For if he die without heyre,his cote is done. But if he haue issue to the thirde discent, that is a gentleman of blood. The fourth is also a gentleman of cote armour, and not of blood,as this. The king geueth a lordship by patent, to him & his heyres for euer: He may beare the cote of that lordship, But then must he make the Herehaught of that prouince, priuie therto: who will make searche whether there be any of that blood yet remaining. For if there doe any remaine, then he can not beare the same, neither can the prince by right of armes, geue the cote. But if it be clere without challenge, then is it to him, but an vnperfite cote notwithstanding: Because if he die without heyre,the cote

armour

armour is done, and maye neuer be borne againe. The fifte, is a yeoman, a Christian man. If he (I saye) in the seruice of God and his prince, kill an heathen gentleman, of what degree soeuer he be (a knight baneret except) he shal beare the armes, ad vse his atchieuement without any difference, saiing only the worde of the same miscreant gentleman. This is also an vnperfit cote, for if he dye without issue of his body, the cote is done. But if he haue issue to the fifth degree, then are they all gentiles of blood, & there he taketh his first beginning to be a gentleman of blood. And here is to be noted, that no Christian man may beare anye christiã mans cote, neither Pagane, Paganes cote, on the cõdition abouesaid. And yet there is a preheminence, & this it is. If an Englishe man in field, or when the banner royall is aduaunced do put to flight any gentleman, enemy to his prince, of what degree soeuer he be (one excepted) from his banner of armes, stãdart, pynonne, guydon, or ensigne &c: The englishe soldiar may honor his owne cote in the sinister quarter, with the propre cote of the gẽtlemã so fled away. And so i like maner must you vnderstãd, when the like feate is practised at the beseging of a hold. L. But I pray you, how is it in the challenge of cõbate? G. I know what maketh you doute. In dede it hath ben said also, that if one christian mã ouercome another in challẽge of cõbate, that then he that is victor, shal bere the cote of the vanquished, but that is an errour. Yet he that is vãquished, shal lose his own ꝓpre cote, but the victor shal not haue it. The Herehaught shal haue the cote and

and ſet it vp in his office reuerſed. But if the ſame gentleman that is ouercome, haue maried a gentlewomā heir, yet al his life time after, he may bere his wifes cote, & this is the curteſy of armes. And further I wil ſhew you, that if he come into the cōbate campe, with his wiues cote of armes, her father or her vncle, may prohibite him, as ſaith Bartoll, leſt ſlaunder ſhould cōme to thoſe armes. For it is doubtfull whether he ſhalbe victor or victus. And in like maner, if he be a yonger brother, although he bere the cote of differēce, yet the heire, or his yonger bretheren, may alſo prohibyte hym the cote. L. what remedy is there then? G. If he bee a knight, hee may haue his wrethe of his owne colours. But if an eſquier a ſcarpe from the left ſhoulder, to the right ſide, of one colour onely. The ſixt is, if a king do make a yeoman a knight, he is then a gentleman of blood, by the royaltie of the kyng, and knighthood. The ſeuenth, is a gentleman ſpirituall. This, if he be a chorles ſonne, and is aduaūced to any dignitie, he is then a gentlemā, but not of blood. But if he be a doctour of the Ciuil lawe, hee is a gentleman of blood, and his cote is perfyt at the firſt bearinge. The eight, is called a gentleman vntrial, and ſuche is he, as beinge brought vp in an Abbey, or with a biſhop, whiche of auncyent time hath called the ſame Biſhop, or Abbot, vncle, (and perhappes they are neerer of blood, for that gentleman might be the biſhoppes ſiſters brothers ſonne. well, let that paſſe, it is ſeldome ſeen that they come to beggerye.) The ſe, for

that

that they haue ben vertuously brought vp & trayned in seruice, were able to attend on a price. And in the old time before printing was deuised, were writers of bokes, at the kings cost. These gentlemē I say, when they became masters of men, their seruants ware two letters vpon theire sleeues, as it might be an A, & a B. The one letter for the christian name, & the other for the surname. The ninth hath bene of olde called a gentlemā Appocrifate. This is such a one, as serueth a prince. And at hys beginning, is a page, and growethe vp by his dilygence, to be a grome and so hyer. At the length is eyther clark of the kechin, or steward of the house, or lands, & weareth liuery as a gentleman. But he is without badge or Armorye of his owne, except (by the prince) at the handes of the Herehaught, he be endowed with some cognisance. L. Oh, that you would not cease, to tell of these thinges, tyll I were wery. G. wel, for that I do see in you a will to learne this Arte, I say the content of al Artes, I will shewe some part therof. L. If you wil let mee chose the matter, I would now desire to know soe what of Scotchions. G. Although it were not the best order to beginne there, yet because of your request, & that I meane not to tyer you, I will shewe you my fantasy. First I meane to tell you, what a Scotchion is, of which there are nine sundrye fashions, and al auncient. Ye shal vnderstande, that a fielde onely maketh Armes, for because in the first inuention of them, they weare not called Armes, but Tokens. So then euery noble man had a Toke to shew of his nobilitie, and valiauntnes. And af-

ter

ter by a fairer name, they were called Armes bee-cauſe they were obtained by two or one of the fo-wer cardinal vertues at the leaſt.

And this is the firſt, and auncients of all others. Of this the Poets make mencio, in this wiſe. King Phorcus had iſſue three daughters, Meduſa, Steno & Euriale, Meduſa with Neptune, the God of the Sea, committed adultry in the Temple of Miner-ua, who was in reuẽge thereof turned by the migh ty goddes, into an ougle monſtrous ſhape, and her golden heares, into foule lotheſome Serpẽts, who enuying her life with further reuenge, ſekinge to haue that monſter ſlayne, gaue a Chriſtiline ſhield to her liuetenaunt Perſeus the Palladian knighte, (Sonne of the high Ioue begotten vppon Danae, ſhadowed in the goldẽ ſhower) wherwith whẽ he had ſlaine the horrible Gorgo Meduſa, he cõſecra-ted the ſame to mighty Godder Pallas. Becauſe by her diuine power, he had the victory. This ſhielde

(the very patern wherof, stãdeth aboue,) that noble Soldiar Vlisses, withdrewe out of the Citie of Troye, leuing not behinde hi the Image of Pallas. Before which thing done, the Augures said that it was not possible to winne that notable defended towne of Troy, because ye shall thinke it no newe thing, It was. 1774. yere of the world, & before the incarnation of Christ. 1189. yeares. This goddes, taught vnto the Libiãs, all thigs appertaining vnto warre. So that I take her, for goddes of Herehautes

The second Shilde was on this fashion, of the which sorte, I reade of in the Bible, that king Salomon caused to be made, three hundreth of beaten golde. L. was this similitude vppon them? G. No, neither wold I, that you shold haue respect to any thing that is set on any of these nine Escocheons. Because you shall learne by thẽ nothing of blason, I sett them out onely for their sondrye fashions.

And for that I wil not haue them bare, I vse my fi-
tasie. As for the similitude, that you see on this, I
do it for antiquities sake. I haue sene it stamped in
Siluer. 41. yeares before Christes incarnacion, by
that noble man Octauius the second Emperour of
Rome, and nephewe to that worthy conquerer Iu
lius Cesar. The fashion of the Shield is aboue
two thousande yeares past sins the first de
uise thereof, prooued by good
auctoritye.

This is the thirde Shielde and of the Catelynes,
whose leader, was that worthie Captayne Catu-
lus, that subdued the Cimbrianes whiche was. 10.
yeares before the incarnacion of Christ. This no-
ble man reproued Silla, for killing of. 1000. priso-
ners on this wise. with whom shall wee liue, if in
warre

warre wee kill the Armed, and in peace the vnarmed? This man I say buylded the Citie of Tibor, in the remembraunce of his brother Tiburtus.

The people that nowe inhabite Mesopotamia otherwise called of the frenche men Dierbechias they (I saye) haue of old vsed this fassihó of shield, whiche I thinke they had of the Troyans, and suppose it to bee of greater antiquitie.

The fifth ſhielde is on this faſhion, it was vſed of the people, inhabiting the Iſle of Sardinia, called Sandalarien. This people would by arte, ſo harden theſe ſhieldes, made of the wood of Saunders, that vneath they might bee cutte with ſworde, or perſed with launce.

This

This sheilde is the fifth of this nomber, and vsed of that valyaunt Captaine Antonius, a browne manne of colour, and veryc hardye. Hee tooke Artabanus, king of Armenia, and tyed him in siluer bandes. Hee maried with Royaltie, the famous Cleopatra, of Egipt Queene.

This is the ſeuẽth ſhilde, and is. 3970. yere old. For Iaſius which was king of Italye, with the help of the Sicilians had a ſonne, whoſe name was Coribant. who ſucceding his father, called his people Coribantes. Thys people (I ſay) vſed theſe ſhildes with twoe dartes euery one of them on the backe ſyde, whiche thoſe people with the ſtrength of their arme, would fling vyolently.

This is the eyght shilde, and was vsed at the siege of Troye, of the Troian horsemen, that then were cladde all in maile: who had one of these fixed before theire brestes, somewhat towarde the left shoulder, and I cannot discerne, but the shield that fell out of the Ayre, in the tyme of Numa, kinge of Romanes, was on this fashion.

The ninth, and laſt ſoondry faſhion ſhielde, ys this, whiche was vſed of the Greekes, at the recule of Troye, and yet vſed amongeſt them, and alſo amongeſt the Moriſco horſemen. And it is borne of them in ſuch ſorte, as is to a worthy defence of theire bodies. For it gardeth the bodye, from the waſte vpwarde, wholly. Now for, becauſe the fowerth ſhield is tranſtourmed into another faſhiō at theſe daies, as by all the ſcocheons of this booke ye haue at length, I ſaye thoughe that the fowerth ſhielde was firſt made for horſemen: yet ſince that time, it hath beene muche vſed for footemen, and did conteine in length v. foote, and in breadth at the chiefe two foote. I take to my witnes, ſir Iohn Froyſart, who writing of the battaile of Poyters, ſmote

smote by the flowre of chiualrye, surnamed the black prince: who cõmaũded that the body of the lorde Richard of Duras should be laide on a targe that fiue men might beare the same, to the Cardinal of Piregorth, for a present, with cõmendatiõs frõ him. The which Targe, should appeare to bee, either of that bignesse, or bigger. L. It is likely to be so, if it were with others, as it was with king Alexander. Who, when he went against the puissant king Porus, being constrained to followe his enterprise, & cõuey his host, ouer a riuer of wonderfull greatnes, wherwith his footemẽ being afraid, durst not aduenture to passe ouer the same: Kyng Alexander, lamenting that he could not swimme, sodeinly therwithal pulled a target frõ one of his souldiers, and cast it into the water, and stode vpõ the same, holding him with his speare, and so conueied by wise guyding, himself ouer the dãgerous water. And I call also to remembrance, that in the latter ende of the raigne of valiaunt king Edwarde the third, the Frenchmẽ (to saue them from the liberal shot of english Archers) had a shielde made of Elme, of vii. foot in lẽgth, & iii. foote in bredth, and an inch of thicknes. This was, & is called a Pauice, & is now vsed on shipbord. These had the armes of the generall of the filed vpõ them, & were brought thether in carte, and made sharpe at the point to pitche into the grounde. Legh. Well let that passe. And further, if I should not make ye wery of me, I could aske you yet one question more, and that is this when beganne armes? and whether at the siege of Troye, or not?

G. At the siege of Troy, there was a certeine perfectnes of it, determined amongest princes as in our daies now, wee do perfit things, that were but rudely done of auncient tyme. Some thinges also bee vnperfit, that were done of our forefathers. I meane herein of no other thing, but of armes only, and in armorye, whose lawes were before the siege of Troye, as appeareth in Deuteronomion: which hath had since that time, so many addicios, that fewe Herehaughtes know the lawe of armes, neither yet many Ciuilians. But I saye to you, it must bee very auncient. For fielde and feight cannot bee continued without lawe, victorye alone being the lawe maker, who was 900. yeres before the siege of Troye, and. 1206. yeares before the incarnacion of Christe. The name of famous victorie firste began amonge the Scithians: who were no lesse enoblished by their weomen, then by theire menne. For they obteined the Empire of Asia thrise, whiche they kepte tributarye vnto them, vntill the time of Ninus, they themselues remaining continually without the subiection of other princes. They put to shameful flight Darius king of Percia. They ouerthrewe Zopirona, the Captaine of Alexander, with his Army. They slewe Cirus with all his power. Their women eke, at the Riuer Thermodoon, reuenged the death of their husbands, with a slawter of a great number of their enemies. Who after that by warre they had gotten peace, and by theire hardynesse, wonne a greate parte of of Asia, and Europa. They made of them selues a kingdome, by the name of

Ama-

Amazones, whereof the moste parte, were shoting women. They fought hande to hande, with the moste valiauntest princes of the world, as with Hercules, Theseus, Achilles, and the great Alexander him selfe. But what shuld I nede to shew you more of them? I wold not haue sayed so muche, but for the strangenes of the matter. For it were inoughe for my purpose, if it maye appeare that they were warriours, and therefore saye I, bearers of Armes, and that of auncient time. The orders of Armes were vsed in the warres betwen Ianus and Cham, on thone partye, and Hamon & Dionisius on thother side, which were 800. yeares before the siege of Troye. Also Iustinian writeth that Pallas did not onelye teache the Libians the lawe of armes, but also the feates of defence, belóging to warres. Ascolanita, Semiramis the widowe of Ninus excelled all other in cheualrye, magnificens, Triumphes, and victories. She brought Aethiope vnder her subiection and made warre into India, whether neuer any durst enter, but the greate Alexander. And was any of this done thincke you, without ensignes and token of Armes? naye. And that might I shewe you more plainly, if I did not eschewe tediousnes. As of Aurelius the seuenth, Emperour of Affrica, who florished in witt of warfare, and was 700. yere before the siege of Troye. But if I shold reherse all the valiaunte Emperours, kings, & princes with their enterprises, it wold be volumes: As of Balleus, that victorious Emperour of Assiria, Phoroneus, Kyng of Argiues, Duke Moses, that ouercame the kinges of Amorea, and

Moabi-

Moabites, vnto whome, God ſpake, ſaying. Euery man of the children of Iſraell, ſhall pitche vnder his own Standarde, and vnder the Armes of their fathers houſe. And ſhal I forget Ioſua, that mighty prince, who whileſt the Sõne withdrew his courſe ouerthrewe xxxi. kings? This man being indued with al vertues, knewe alſo the law of armes, without the which, neither battayle maye be ſet, fielde pitched, or men marſhalled to the warres. Doubtles euen from the beginning, in their cogniſaunces, they vſed gardes of ſundry colours abought their garments, wrethes of two coloures, aboute their heddes, as hereafter ye ſhall haue by example. Oſcus a prince of the Thuſcanes, who raigned 105. yeares before the ſiege of Troye, bare for his armes a Serpent. How thinke you by that worthy duke Gedeon, that ſlewe Oreb, Zeb, and Zalmana, with an hundreth and twentye thouſande of Madianites and Arabyes: was this done without Guidon, or Pinnonne. This was an hundreth yeares before the ſiege of Troye. Yf it were done without lawe, then was it Murder.

Duke Ioſua.

Wel, to make the matter more manifeſte vnto you, duke Ioſua, the firſte of the nyne worthies (of whome I ſpeake before) This Ioſua I ſaye, bare parfight Armory, which is this blaſed: Partie Bendy Siniſter, Or, and Geules, a Backe diſplayed, Sable. L. Did all the other eyght bere Armes alſo? G. They did wherof I will notifie vnto you in Blaſon, orderly as they were nere this time.

Hector

Hector.

The second worthie, was Hector of Troye. He bare Sable.ii. Lyons combatand, Or.

Dauid.

The Thirde, was Dauid, and he bare Azure, a harpe Or.

Alexander.

The fowerth, was Alexaunder, the whiche did bere Geules, a Lion Or, seiante in a Chayer, holding a battayle Axe Argent.

Iudas Machabeus.

The fift was Iudas Machabeus, whose Shielde was Or, ii. Rauens in Pale proper.

Iulius Cesar.

The sixte, was Iulius Cesar, who bare Or, an Egle displayed with ii. heddes Sable.

King Arthure.

The vii. King Arture, and he had his Shielde, Azure. xiii. crownes Or, 3.3.3.3. and 1.

Charlemayne.

The viii. was Charlemaine, and he bare the Ierusalem Shielde Impaled with the imperiall Cote, as hereafter ye shall see more at large.

Syr Guy.

The ninthe sir Gwy, Earle of warwike, who beareth Checky, Or, and Azure, a Cheuetron Ermin. Al which, I haue shewed you for the antiquitie of armory. And althoughe the siege of Troye, be of auncientie 2751 yeres past: yet if ye waye the matter, ye shall perceyue that bearing of armes, and Armorye, are muche more auncient. But the vniuersal goodly order, was not then such as is now.

For

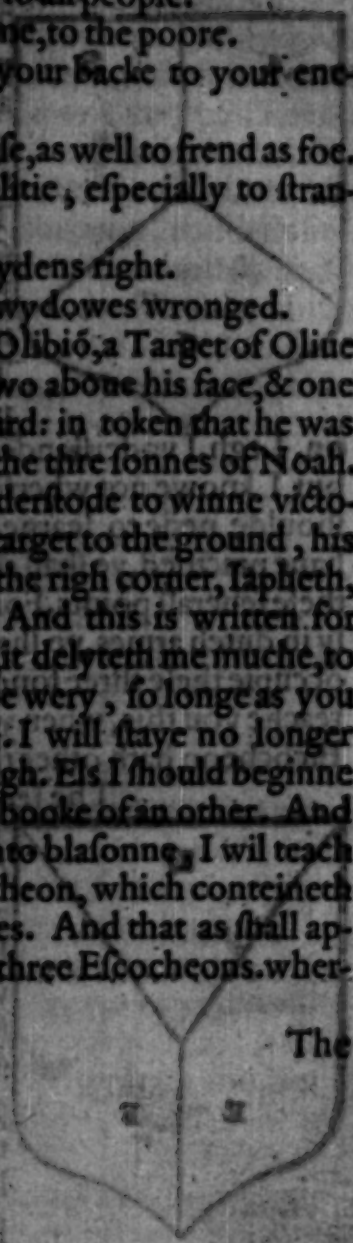
For vntill that time, Metall was not knowen from coloure, neyther was there any Rules made before. For without difference, one man bare an others Cote: whereupon grewe Strife, the ende whereof, was losse of life. And furthermore for the antiquitie of Armory, I will shewe you, the thing I foūde in an author entituled, Gesta Troianorū, wherein ye shall finde the selfe same wordes as they here folowe. In auncient time I rede, that there was no other order but two, that is to saye, wedlocke and knighthode. A knight was made before any cote Armour, wherof Olibion, was the firste, that euer was. Asteriall his father, came of the lyne, of that worthy gentilman, Iapheth, and sawe the people multiplie, hauing no gouernor, & that the cursed people of Sem, warred against the: Olibion, being a mighty man, & stronge, the people cried on him to be their gouernor. A thousand men, were then mustered of Iaphetes lyne. Asteriall, made to his Sonne, a garland of nyne diuerse precious stones, in token of Chyualrye, to be the gouernor of a thousande men. Olibion, kneled to Asteriall his father, and asked his blessynge: Asteriall, toke Iaphetes Fawchen, that Tubal made before the fludde, and smote flatling nine times, vpon the right sholder of Olibion, in token of the nine vertues, of the fore said precious stones, with a charge to keepe the nine vertues of Chiualry, as followeth, saying.

1 You shall holde, with the sacrifice of the greate God of heauen.

2 You shall honor, your father and mother.

3. You ſhalbe mercifull, to all people.
4. You ſhall doe no harme, to the poore.
5. You ſhall not turne your backe to your enemies.
6. You ſhall hold promiſe, as well to frend as foe.
7. Ye ſhall kepe hoſpitalitie, eſpecially to ſtrangers.
8. You ſhal vpholde maydens right.
9. You ſhall not ſee, the wydowes wronged.

Then Aſterial, made to Olibiō, a Target of Oliue tree, with three corners, two abone his face, & one beneath, to the groūdeward: in token that he was the chiefe of the blod of the thre ſonnes of Noah. By the Oliue tree, he vnderſtode to winne victorye. By the point of his target to the ground, his curſed brother Cain. By the righ corner, Iapheth, by the left corner, Sem. And this is written for your learning. L. Verely, it delyteth me muche, to heare it: and I can not be wery, ſo longe as you continue in this talke. G. I will ſtaye no longer therein, I haue ſaide enough. Els I ſhould beginne of one thing, & make my booke of an other. And nowe before you enter into blaſonne, I wil teach you to knowe your Eſcocheon, which conteineth in it, nine ſundrie pointes. And that as ſhall appeare, I wil ſete foorth in three Eſcocheons. wherof, this is the firſt.

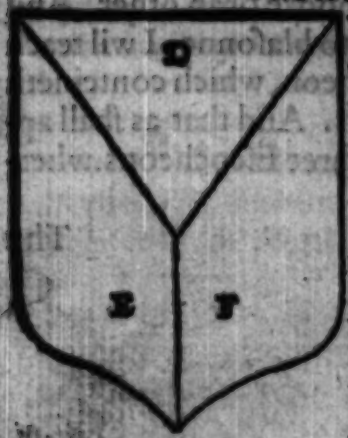


The

The firſte.

This letter A. is the firſte pointe of the Eſcocheon, and is called the dexter point, becauſe it is on the right ſide of the Eſcocheō. The letter B. is called the ſiniſter point, of the ſame Eſcocheon, becauſe it it is in the lefte ſide of the ſame The letter C. is the baſe point, of the ſame Eſcoche on. Legh. I vnderſtandad you wel of the pointes: but I knowe not wherfore, or to what purpoſe, I ſhoulde nede to learne them. G. By that time ye haue practiſed, ye ſhall thinke it neceſſary to know theſe ſeuerall points. For in ſome armes, expecially in dutch armes, ye ſhal haue three ſōdry things, occupie theſe three ſondrie points. Experiēce ſhal teache you this, when ye come to it. The ſecond Eſcocheon hath other thre pointes, as.

The ſecond.



The letter D. is called the Chief point. The letter E. muſt be takē for the dexter Baſe point, & the letter F. you muſt take for the Siniſter baſe point. This I thīke ſufficient for thoſe. L. I doe perceiue by this, that ſomtime it wil ſo be, as one only thing, or token, ſhalbe vpon one of theſe partes of the

the Scocheon, that ſhall noI be els where.

The third.

G. Ye haue ſaid. And now I will ſhewe you of the iii. laſt points, as on this wiſe. The letter G. of al places of the ſcocheon, ſtandeth in the moſt honorableſt, and is called the Honor point. The letter H. is termed the Feſſe poit. The leter I. is cal led the Nombril. For it is euē oppoſite to the nauel. Thus I haue ſhewed you, for theſe ix. points. Now will I declare to you, of nine ſondry partitions.

The firſt particion.

The firſt whereof is a parti ció frō the higheſt parte of the Eſcocheō, to the loweſt pointe, as here appeareth. And although it muſt bee blazed ſo, yet is it a ioynig togeather, and muſte bee thought of, as amōgeſt the (withes) afore rehearſed. It is alſo, as a mariage, that is to ſaie, two cotes, the mā on the right ſide, & the woman on the lefte. As it might be ſaid, that Argēt maried with Geules. But if it be no mariage, thē ye ſhal ſay for the blaſō therof, ptie per Pale, argēt, & Geules. But ſomwhat to ireate of mariage. If the mā haue maried an heire, he ſhal beare her cote, non otherwiſe vntil he haue begottē an heire of the heire. Thē may he, by the

curteſie of armes, beare her armes in an Inſcoche-on, that is to ſaye. a ſcocheon of pretence.

The ſecond partition.

The ſecõd partition is on this wiſe, and is not otherwiſe blazed. He beareth quarterly, Or and Geules. Here is alſo to bee noted, that yf the man mary an heyre, and haue by her an heyre, the ſame heyre ſhall beare his fathers cote, and his mothers, quartered, as this is. Then it ſhalbe ſaid, he beareth quarterly the firſt Or, the ſecond Geules, the thirde, as the ſecond: the fowerth, as the firſt. And this betokeneth a fixed inheritaunce.

The third partition.

The third partition, is ouer all the bredthe of the Eſcocheon, and is blazed, party per Feſſe, Argent, and Vert. L. May there be two cotes borne on this faſhion? Gerard. Yea. And yet you ſhal take this, as ye ſhall take all the reſt, for one onely cote. But I will ſhewe you howe they maye be two cotes. A manne

mante marieth twoe wyues. The firſt wyues cote, ſhall ſtande on the chiefe parte. The ſecond wiues cote, ſhall ſtand on the baſte, and ſo they both ſhal ſtand on the left ſide of the ſcocheō, as parted per Pale. It is alſo at his choiſe, whether he wil ſett thē in Pale with his owne cote: the firſte wiues Cote next to him ſelf, the ſecond wiues cote, vttermoſt. L. what if he haue three wiues? G. why, the moe, the merier. If there bee ſeuen, they ſhall all haue rome. But I ſaye, the two firſt mariages, ſhal ſtande iointly on the chiefe point, and the laſte mariage, ſhall take the whole baſte, of the halfe Scocheon to her ſelfe. And if hee haue a fowerth wife, then ſhe muſt haue halfe that baſte parte. So that Cote ſhal ſeeme as though it were quartered. All this is, if theſe wiues abouefaide were heires. If not, hee can haue but the liuing Cote, & no more, to ſtand as a Mariage, and none otherwiſe.

The fowerth particion.

The fourthe particion is this, he beareth partye per Feſſe Or, and Verte. Here is nothing to bee conſidered, but as I haue ſaide in the (withes) excepte this, that it is but one onelye cote. For cotes maye not bee ioyned togeether on this faſhion.

Bend

The fift particion.

The fift partition is clene contrary and is blased on this wise. Party per bende Sinister, Argent, and Sable L. wherefore doe you begin to blase at the dexter point, knowing that there is an olde rule, that which soeuer is of two coloures doth occupye the point of the Scocheon, that should be named first. G. Nicholas warde, a good author, who wrote of this Arte, a hundreth xiii. yeres past, saith, that what soeuer of mixt colours, doe shewe most i the field, that should be named first. He biddeth also, to giue preheminence to mettals.

The sixte partition.

The sixte partition is, as heere appeareth, and is so blased, hee beareth partye per Cheuron, Or, & Geules. Heere is to bee noted, that if he be a prist, & come of a good house, whereof hee is the eldest: The same gentilman prieste, shall take twoe of the neareste Cotes, and bere the first of thē on the chief, & thother on the baste, on this wise. For whē he is dede, the cote liueth, and declareth the bearer thereof. But the same is neuer to be borne of any other mā, in that order again. I could shewe you an exāple, but because it is as farre as Māchester, I omitt it.

The vii. partition.

The ſeuenth particion is this. Partye per Saltier, Argent, and Sable. This may be good Armory, if all the fower peeces, bee charged with ſome thing, quick or dead. It is better if it bee charged but with twoe thinges, of one kinde, and that ſpecially vpon the Argent, but beſt of all it is, to haue but one onely quick thing, ouer all the fielde I haue herd ſome, that hath termed this a Gerõne of fower peaces. If Vlpianus were lyuing, he wold bee againſt that errour, whoſe mynde I vſe in my Geronnes, as hereafter ye ſhall ſee.

The eight particion.

Here haue you the eyght particion, which is to bee blazed on this ſort: party p Pile in point, Or, & Sable, There maye no part of this be charged, but onely the Pile part. And that may be vſed as one only cote. For if it bee charged, you ſhall leue the fielde vntolde. If this Eſchocheõ were made after the old faſhiõ, you ſhould ſee very litle of the ſable. Therfore the pile hath the preheminẽs. And if it were ſquare, as in banner, the ii. ſides were. ii. half Piles, & ioined together one hole, as bigg as the Pile. L. wherfore do ye name Or, firſte? G. Becauſe it both occupieth the chief of the Eſcocheõ, and toucheth the three points therof.

The nynth particion.

The nynth particion is parted per Geróne of eyght peeces, Argent, & Geules. It is very rare, to haue a particion of ſo many coloures countered, & yet it is commended of myne authors, afore ſpoken of. And thus haue I ſhewed you, of poits and particions, whereby ye are well acquainted wyth your Eſcocheon. I wil therfore ſhewe you of ſignes, that are borne, & do occupy the ſame Eſchocheon. And although the croſſe of all other tokēs be not moſt aūcienteſt, yet moſt chriſtianeſt. Therfore I will begin at the ſame. Wheras there are diuers & ſōdry ſortes of Croſſes, and borne on ſondry waies: to the entent you may the better blaſe, & tel of the like, I will ſet out ſome of them, amōg which nūber, I will begin with the Croſſe, cōmōli called S. Georges croſſe, which is thus blaſed.

The Chriſtiā kings of Englād haue borne that ī name of Saīct George, the field Argent: a playne Croſſe, Geules. The fielde ſignifieth purenes of life, The croſſe ſignifieth the bludd that Chriſt ſhed for vs hys peple of Englād, whō Treuiſa calleth the people of God, and the Realme hee calleth goddes lande.

L. why do ye call it S. Georges crosse? Sith Harding doth write, that Ioseph of Aramathia, whoe came into this realme with Vespasian, the Emperour, and instructing Aruiragus, (then the king of this land) in the faith, Christened him, and gaue vnto him this shield: which was 200. yeres before Saint George was borne. G. ye saye trewe. For Lucius, the seconde christened king of this Realme, bare the same. And also king Arture, which afterwarde, (although other christened kinges besides of this Realme, before the conqueste bare not, but did beare other sortes of Crosses, & left this) yet was it afterward taken againe of Sainte George, who bare the same. And furthermore, euery price maye take vnto him for his patrone, whome hee please as it pleased that victorious king, Edwarde the thirde, to take vnto his patrone, that valiaunt knight sainct George, and to beare that shielde in his name. Who in all his cryes, vsed the same against saint Dionise, and sainct Andrew. By vertue whereof, either they were chased, slaine, or taken prisoners. And if you read sir Iohn Froysart, you shal finde that the Naueroys borowed that crye against the french men, and putt the frenche men to flight. For the which cause, that famous king of most woorthy memory, translated fro the knighthod of the red lace, to this most honorable knighthod of the blewe garter, and founded the same within his royal chappel of windsore, the yere of our lord God. 1344. whiche order, excelleth all other orders of knighthod, both of knights of religion, and of habitte, as appeareth not only by the

firſt founders, but by their ſucceſſours, with theire Chapters and ſtatuts. L. Be there any other orders of knighthood, founded by temporall princes? G. Yea, many. Of the whiche, I will rehearſe ſome of them. But none ſo auncient as the firſt. The order of the Annunciades founded an. 1350. by Amy, ſurnamed the greene Earle of Sauoye. Alſo the knighthood of ſainct Owen, otherwiſe called the knightes of the Starre, begonne by the Frenche king Iohn. And knightes of the golden fleeſe, erected by Philip, duke of Burgayn. Alſo knights of ſainct Michaell, otherwiſe of the Scaloppe, celebrate by Lewes, the xi. of that name, French king. All which foundacions, with their orders, are not to bee compared to this, as appeareth by the continuance of the ſame, from the beginninge. And nowe here is another croſſe for your learning, and is thus blazed.

The field is Argẽt, a playn croſſe Gules; voyded of the firſt. L. Voyded of the firſt. What meane you by that? G. If I ſhoulde haue ſayde voyded of the field, it had beene a fault in blazonne. And therefore I ſayde, voyded of the firſt, becauſe Argent was the firſt that was named. And here you ſhall learne a rewle, that is. There are fower wordes, whereof you may not name anye of them twiſe, in the blazonne of one cote, and theſe bee

be they. Of. On. And. with. Theſe may not be ſpoken any more then once, in one cote. If they be, it is accompted ſuche a fault, as hee that committed the ſame, is not worthy to blaze a cote.

The fielde of this Scocheō is Argent, a playne croſſe waue, Azure. This hath no other ſignificacion, but for the difference. As ye ſhall haue other plaine croſſes, with theire differences, becauſe you ſhalbee readier in blazonne of them.

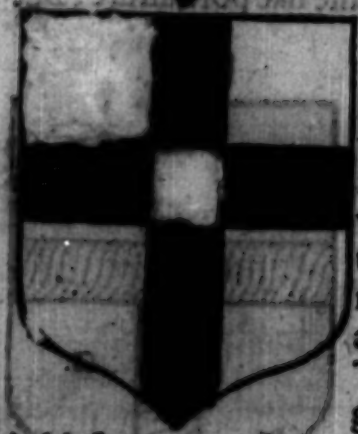
The field of this, is Geules, a plaine croſſe, Frette Azure. As ye haue this Frette: So ſhall you haue ſome Diaper & ſome Semies, of dyuers thinges, that I cānot ſpeak of here, leſte all the booke onelye ſhoulde bee of croſſes. L. Mee thinketh it ſhould be a token of ſorrowe to the bearer. For it is a ſigne of tribulation, and worldlye heauynes, as I take it. G. Sainct Paule, writing to the Galathians, ſaith. God forbid, that I ſhould reioyce, but in the croſſe of our Lorde.

He beareth Azure, a plaine crosse, coũtercõpone, Argent & Geules. This is as much to meane, as a crosse compounded of two sundry colours, or three. But that is sildome sene, and is thought not to bee good armory. Now if I thought you were perfit in the blasonne of crosses, and that of those that are plaine: I woulde trouble you with no moe. L. Proue me. G. Howe saye you by this? tell me what it is.

L. The fielde is Geules, a Crosse countercompony, Argent, & Sable. Gerard. There you misse. For if you marke it, this is not like that, that went before. Therfore, to know the difference herein, & to blaze right: you must tell the nõber of the panes. For loke when there are thre panes or aboue: then is it named Checkey. And so shall you blaze it. Hee beareth Geules, a playne crosse Checkey, Argent, & Sable. And this rule you shall vse also, to bordures, bendes, and all other.

Hee

He beareth Sable, and Argent quartered, a plaine Crosse, counterquartered, of the field. If that worde, counterquartered, were lefte out, it were the better blazed, to be called, quartered of the fielde. For the shorter you tell the thing, the better the blasonne is.



He beareth Argent, a plain cross Sable, quarter persed of the fielde. If that woorde, quater, were not spoken, but persed onely, without more: then were the persing in the middest roundc, as the persing of a mollet or cinkfoyll. Therefore ye muste take good hede, to the wordes in blason.

The fielde of this Escocheon, is purpure, a plaine crosse humette, Argent. This is called an equall crosse, becatse there is no Staffe of it, longer then other. It hath ben saied, that this crosse, Constantin the great, displayed in the field againste Maxencius, which hath

hath bin thought, from heauen to haue bin reueyled to him, with this ſuperſcription, In hoc Signo vince. This becauſe I finde, but in maner of a gloſe, I referre the Iudgement of the trewth therof to eche man, as he lifteth giue credit therto. Thus Conſtantine ouercomming his enemye, decreed for a lawe, that no man from thence furth, ſhoulde ſuffer death vpon a croſſe. The portraiture of this croſſe, is ſtamped on ſome Portegwes, with the ſuperſcription alſo. There be Crewſados likewiſe, that in their printe carry the like portraiture, But to procede.

He beareth Geules, a plaine croſſe, Varrye. Here you ſhalname no colours of the croſſe, becauſe it is one of the nine furres, and hath that proper name.

The field of this is Azure, a plaine croſſe corded Or, and Sable. L. I woulde haue thought, theirhad neuer bin ſuch Armes G. There is nothig that is, but may be borne in Armes.

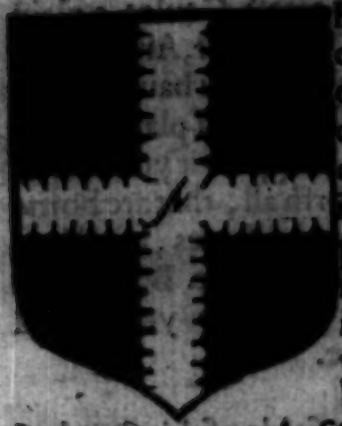
He

He beareth Geules, a plain croſſe Nebule, Argent, and Azure. L. You haue ſhewed me ſo much of plain croſſes that I ſuppoſe if you wolde ſet forth all, that are borne of ſundry ſortes, it wil be a tedious worke. But I praye you proceede yet a littell more.

The fielde of this Scoche6 is Sable, a croſſe of fowere batunes, in trewe loue, Or. So for troubling you any further, I end for this time with plaine croſſes, & will procede to other, of ſondry faſhion.

The fielde of this is Or, a croſſe engraled Sable. Thoughe this Cote come hindermoſt: yet is it of honour, nexte vnto the plaine Croſſe, and is very good Armorye.

He

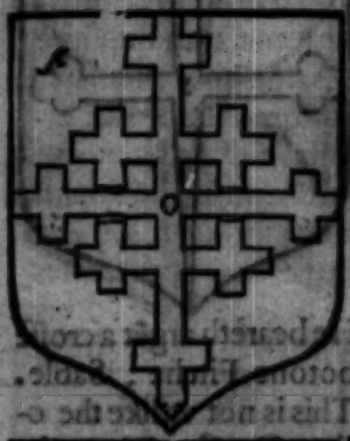


He beareth Sable, a croſſe enuecked Argent. A croſſe of this faſhion, is very ſildome ſene in an Engliſhe cote Armor: But els where, it is commonly borne, eſpecially of duche men, and is good Armory, although it be not aunciēt L. Are ther yet any more croſſes to be blaſed? G. I will ſhewe you ſome more yet and of ſundrie faſhions, as hereafter followeth.

He beareth Geules, a long croſſe, ragged and trunked Argent.

Of this, the fielde is Azure, a croſſe portate in his proper coloure. L. wherefore call you the ſame portate? G. For on this faſhion, it laye on Chriſtes ſhoulder, who bare the ſame to the mounte of Caluery as witneſſeth

neſſeth, S. Iohn the Euangeliſt, S. Luke, and Simon of Sirene, who helped him to beare the ſame.

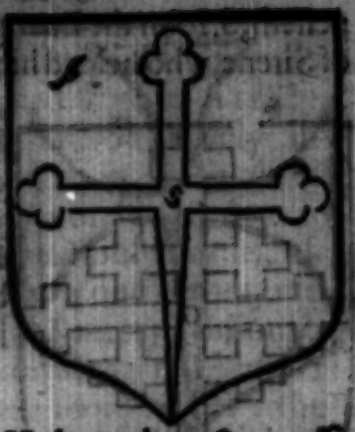


Hee beareth Argent, a croſſe croſſet croſſed Or. This is otherwiſe called a Ieruſalem croſſe, and was borne of Godfrey of Bulleine.

He beareth Geules, a croſſe croſſet Ermine. *Le.* Is this lawful Armory? *Ge.* It is. You haue ſayd to me, it was not lawfull, to beare colour vpon colour. *Ger.* You muſt vnderſtād, that Ermine is no colour of him ſelfe: but a compound with a mettal, and ſerueth as mettall onely, without breaking of any Rule, and is ſpeciall good armes, both of it ſelfe, and with other.

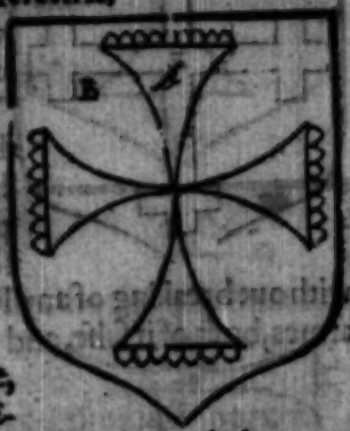
The

The field is Argent, a crosse-botone, Geules. This, if a mã ſhould interprete it, is aſmuch to ſay, as a croſſe budded.



He beareth arget a croſſe botone Fitche, Sable. This is not vnlike the other Croſſe. The pyke which it hath to pitch into the ground, onely differeth it.

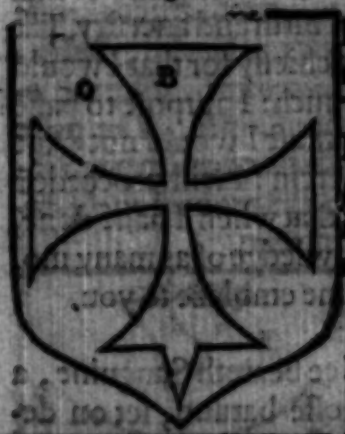
The field of this is Azure, a croſſe botone Fitch, Or. *Etheldred*, king of the moſt pt of this realme, a man much trobled in his time with the Danes, bare this croſſe.



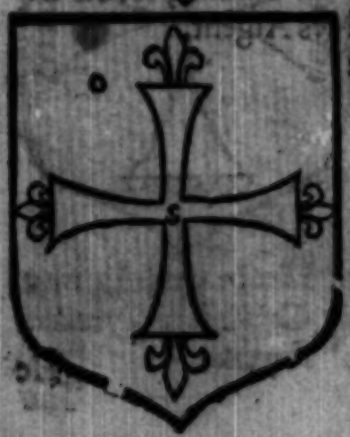
Hee beareth Azure, a Croſſe formy vecked Argent.

The

The fielde Azure a crosse formye fitched, Or. This was the shielde of blessed *Cadwallader*, the last king of Britaines. Hee slue Lothayre, king of Kent, and Aethelwold, king of south Saxons.

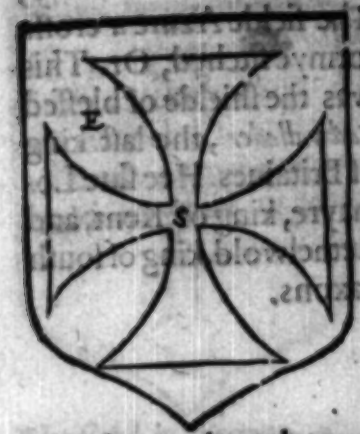


He beareth Or, a crosse formy formed fytched azure. This was the shield of king Edmonde surnamed *Ironside*, who raigned iointlye in this realme, with *Cannutus* the Dane.



Hee beareth Or, a Crosse formye flurté, Sable.

The



The field Ermine, a crosse formy sable. *L.* You bring in so many crosses, & of so sundrie fashions, that you make me in a maner wery of them, I had thought verely to my iudgment, that there were not so manie crosses borne in armes of gentlemē. *Ge.* Many more crosses are borne, & that by right good gentlemen of birth and ancestry. The which for lack of time, but chiefly for that I would not werie you herein too much: I purpose to passe ouer for the nonce. Yet because I would not haue you altogither ignorant herein: I will proceede a little further, assuring you, that when I haue done, yet shall you want the knowledge of as many mo, as you haue already hard me emblaze to you.

Hee beareth Sanguine, a crosse batune, set on degrees Argent.

He

He beareth Azure, a crosse flurte Or. These were the armes of Edwine, the firste Christian Kinge of Northumberlande.

The fielde Azure, a crosse flurte engrailed Argent.

He bereth Geules, a crosse patonce Or. Harding writeth that king Egbert bare this crosse in his left hand in battaile, & in his bāner likewise, at what time, hee ouercame his enemies. But the colour of his banner was Azure, this crosse Or.

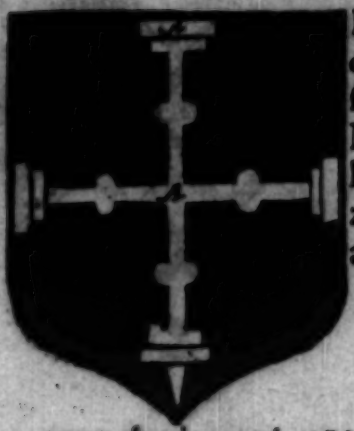
The fielde Or, a crosse Sarcele Geules.

Hee beareth Azure, a crosse Molyn, Or. If this stoode Saltier wise then ye shoulde call it a Ferdemoline, whych is as much to say, as a Mil rynde.

The fielde is Or, a crosse Fursh, Geules.

Hee beareth purpure, a crosse double pitched, Argent.

He



Hee beareth Geules, a croſſe nowye degraded fitche Argent. And nowe I wyll ſhewe you not onelye a Rare Cote to be blazed, but that which ſhalbe alſo good Armory.

And lawfull. Partye per Pale, Or, and Geules, a baſe poynt poynted Ermyn, ouer all a croſſe Taue Azure. Thys croſſe is the token of peace. For the prophet Ezechiell ſayeth, God ſayde to hys Aungell, paſſe thorowe the myddeſt of the Citie of Iheruſalem, and make the ſigne of Taue, vpon the forecheddes of menne. Kill not all them vpon whome ye ſhall ſee the letter Taue.

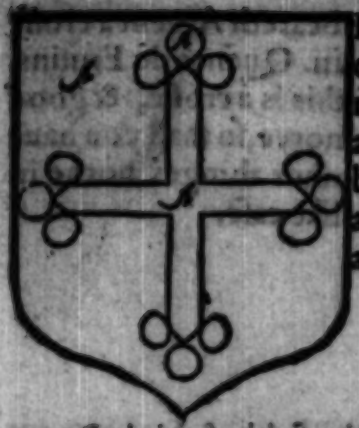
He bereth Vert, a croſſe Maſculy Argent.

Hee beareth Argent, a croſſe Maſculy, voyded of the fielde Azure.

Hee bearethe Tenne, a croſſe vrdee, Or.

Hee beareth Argent, a croſſe pomell Sable. This is ſo termed, for the roūd nes therof at the ends, & is faire Armory.

Hee



He beareth Arget a crosse entrailed. The colour is not named here, for it is alwaies Sable, and is no bigger, thā touched with a pensell, or tricked with a penne.

He beareth Vert, xiiii. beasauntes in crosse. Here you must note, if it were anye thing els, to the number of tenne, ye shoulde vse thys worde (Te) and not tel the number. But these & crownes are excepted for if you haue xx. of these in one fielde, and that they might bee sett all whole, you shall not saye besaunt, but tell howe manye there be of them. In lyke case you shall do with crownes. But ye shalbee sure of crownes, wheresoeuer they bee they are whole, or els the Armorye is not good, for a crowne maye not bee rebated.

He beareth Argent a crosse of.iiii. Quenes de Ermins. As this is a crosse, & good Armorye, so shall you haue all other thinges borne in the like case.

The field of this is Partye p Saltier, Geules, & Azure on a beysaunt, a crosse botoney Or. This was the bāner of Adelstane, that in expelling the Danes, subduing the Scottes, & quietig the welch mē: brought this lād, to one Monarchy who well might haue the name of an Emperour.

He bereth Azure, a Moūd Argent, enuironned and a crosse botone Or. The frenche Herehaughtes calleth this crosse vpō all the worlde.

He

He beareth Geules, ſemie de croſſes flourte, Or. If there were but vii. & that the halfe of ſome of them, were out of the fielde (as appeareth by this Eſcoche on) yet it ſhould be called Semi. But if there were.x. and al within the edges of the Eſcocheō, they ſhould be numbred. But whē thei may bee numbred, then it is called of olde Herehaughtes geratting, of the which there are ix. ſundry Badges.

Badges of Geratting.

The firſte are croſſes. Whereof fower are moſte auncient, that is to ſaye croſſes floures, Croſſes Croſſelets, and croſſes Patonces, as they are properly of them ſelues, and all ſortes fytched.

2 The ſecond badge, are flower de luces.

3 The thirde badge, are Roſelettes, that is to ſaye ſingle Roſes, that haue but v. leaues a piece,

4 The fowerth badge, is quater foyles, otherwiſe called, prime Roſes.

5 The fifth badge, are Cinquefoyls. Of the which ſort, there are perſed, and whole.

6 The ſixth badge, are Diacles, commonly called Scopperelles.

7 The ſeuenth badge, is called Chappelettes, which in the olde tyme, was a wreth of pearle, & golde. Such one did king Edwarde the third, were on his head.

8 The eight badge, or Mollettes of v. pointes, eyther whole or perfed.

9 The ninth badge, are creſſaunts. Although you ſhall ſee at this day fieldes of cote armour, gerated with diuers other thinges, yet theſe nyne are moſt auncient of all other. For the cote, wherin anye of theſe doe occupy the fielde, if they be orderly ſet, is counted for a faire cote armour.

The field of this ſhielde, is Azure, a Saltier, Or, L. Why do ye ſo terme it? G This in the olde tyme was of the height of a man, & was borne of ſuch as vſed to ſcale the walles of townes. For it was driuen full of pinnes, neceſſarye to that purpoſe. And walles of townes were then but lowe, as appeared by the walles of Rome, whiche were ſuch, that Remus eaſelye leaped ouer them. Witneſſeth alſo the ſame, the Citie of Wincheſter whoſe walles were ouerlooked of Colbrande, Chieftaine of the Danes, who were ſlaine, by ſir Guy, Earle of Warwike, and champion for kynge Ethilſtane. L. Nicholas Vpton ſaith that a Saltier was an engine, to take wilde beaſtes. And therefore, ſaith he, it was geuen to riche and couetous people, ſuch as would not willingly departe from their ſubſtaunce. G. Well, becauſe your Author is good, I will not ſtande againſte you in that, but to proceede in my purpoſe, this ſhield I ſaye, was the

armes of that gentilman sir Albone, knight of the Bath, and lord of Verolane nowe called saincte Albones, who in his youth, for the honour of this realme, made a royal challenge of Iustes, at Rome, and did there other knightly disportes in armour, where he onely had the price, & was made knight by Diocleſian then Emperour, who had this realm in subiection. This Albone (I say) was prince of knightes, & soueraigne Steward of Britaines, and after was conuerted to the fayth of Chist, by that holy knight, Amphibalus, wherof I wil shewe you the history, in such sorte, as I haue reade the same. Seuerus, prince of knightes of this realme, sent to Rome, Bassianus his sonne, with. xv. hundreth Lordes sonnes of Brittaine, wales, & Cornewaile, emongest whome, Amphibalus was. where that that good má Zepherinus, then bishop of Rome, priuelye taught vnto him, the faith of Christ, and confirmed the same with baptisme. This Amphibalus, at his retourne into this realme, repayred to the pallace of Albon, being then soueraigne steward of Britaine: who by conference of olde acquaintance, taught Albon that faith, that he before had learned. To make shorte, they both encreased so muche therein, as they boldly dyed, in the same quarell. L. why did he go to Rome then, to be made knight G. when Iulius Cæsar had the possession of this lande, he made a statute, that no man should receiue knighthod, but only at Rome. The cause was, he should be sworne to the Emperour, neuer to rebell, as well appeareth in the articles of the othe, vnder written. L. I pray ye tel me,

if you

if you can instructe me of the order of that knighthod, with the circumstaunce thereof? G. Though I haue stayde a whyle, from doinge my promes: now I will, according to the same, shew you the order of the knighthod then vsed, whiche was of the Bath. Vigetius saith, there be two maner of knighthods. One with the sworde, and another with the bath. He affirmeth, that the bath is the worthiest, because of. iiii. Royalties. L. I pray you, or ye goe any further, shewe those fowre royalties. G. The first is, at the Coronation of an Emperor, or Empresse. The secōd is, at the Coronatiō of a kinge or Queene. The third is, at the Creatiō of a prince. The fowerth is, at the meeting of two Emperours, or kings, when one of them shal come into the others realme in peace. Nowe as I was aboute to tell you.

First, The day before those knights sholde receiue their knightehod, they should be shauen, in token to auoide all vicious liuing, and dishonestie.

2. They should enter into a bath, of cleare water, to make their bodyes cleane.

3. They shoulde also do on cleane shurtes.

4. They shoulde also be clothed, in a mantell of redde, in token, that they shold not let to shedde theyr blud for the common welth of their countrey.

5. Then should they assemble besides, in an Oratory, dedicated vnto Mars: In the worshippe of whome, they should watche all that night.

6. The morowe after, at the rising of the Sunne, they shold appeare in the Oratory of the Goddes,

Bellona

Bellona and there to continue in deuine oration.

7. The Emperour gyrt about euery one of them, a ſworde, geuing vnto them a charge, conteyning theſe tenne Articles following.

1. The firſt was, to keepe their bodies cleane, for life or death, both in peace and warre, and alwaies to preferre the common profite of the Emperour.

2. The ſeconde, to worſhippe their goddes, and to defende them. Not to bee, where falſe iudgement ſhoulde paſſe.

3. The third, to ſaue the liberties of the Temples.

4. The fowerth, to defend the right of the prieſts, widowes, maidens, and poore folke.

5. The fifte, to make peace of long debate.

6. The ſixth, to ſpend their bloud, in the defence of the comminaltie.

7. The ſeuenth, to eſchewe worldlye deſire and Idlenes.

8. The eyghte, to purſue armes, for knightly exerciſes.

9. The ninth, to plighte their trouth to their Capitaines, and rather to dye, then to breake any of their ſtatutes.

10. The tenth, to ſuſtaine the trouth euery where, and neuer to beare armes againſte Rome. Sithen therefore I haue tolde you, what erſt I promiſed: ſowewhat digreſſing from our firſt entended purpoſe: I wil reſorte againe where I left, enſtructing you further in the rules of blazonne.

He

He beareth Argent, a Saltier crossed Sable. This, is commonly called, Sainte Iulianes cosse. The Brwers of Lõdon, beare the same Cote, marcialled with an other, as though they had maried together, where the historie telleth that she was not maried, but martired a Virgine.

But here by the way, Eusebius generally writing of the cosse, sheweth how Constantine caused the signe of the crosse to be borne before his Soldiers in batayle. That they by the sight therof, mighte cease from the vayne worshippinge of their false Goddes, and honour the very trew God, whiche he himselfe worshiped. wherefore he appointed, certaine standard bearers, which shoulde beare vpon there sholders, the figure of the crosse by course throughout al his armie: I could say some thing of semi de crosses, but because they haue bin counted prodigious, I will for this time passe it ouer. L. I pray you leaue of, & shew me some other lesson. For you vse me lyke a dull scoller, to kepe me at the Christe crosse rowe, a hole wyke togeth er: wherefore as it hath pleased you to enterlace the blason of Armes with the knowledge of other thinges: So would I lykewise desire at this time to knowe howe officers of Armes were firste made, And whether they were called Herehaughtes, as nowe they are. G. At the first, there were certaine knightes

knightes called auncientes, ſuche as had ſerued in the warres xx. yeares at the leaſte. who being ſore bruſed, lamed, and well ſtepte into yeares (thoſe I ſaye,) were made by Emperours, and Kings, the Iudges of marciall actes, & of the lawes of Armes. As of Conqueſtes, Fyeldes, Battayles, Aſſaltes, Rodes, Combattes, Turneyes, Encountrings, Recountrings, Reſcues, Challenges, and Triumphes. Theſe were not onely electe for their cunninge in that behalfe, but for their vertuous life, & ſage counſell. For as Vpton ſayeth, they gaue counſell without perill. For the which, they were of all eſtates worſhiped. But in proces of time, as ye ſee in this worlde that there is no ſtay of lyfe, ſo they ware out. And after them ſucceced Herehaughtes (whiche by interpretation is as muche to ſaye as olde lords) & were ſo called, for vertues of theim, and the honour of their ſeruice. Theſe if they be not Ciuilians, yet are they greatly priuiledged by that lawe. For the lawe of Armes, is moſt parte directed by the Ciuile lawe. Of theſe officers of Armes I ſaye, at this daye are ſondry ſortes, and that of ſondry Seruices, and are diuerſly created & made, wherof I will ſhewe you, beginning at the loweſt, with Vptons owne words. It is neceſſary ſaith he, that all eſtates ſhulde haue Currours, as ſuer meſſengers, for the expedition of their buſineſſe. whoſe office is to paſſe and repaſſe on fote, beinge cladd in their princes colours parted vpright, as the one halfe white, and the other blacke, like as the Sergeaunts at the lawe, doe giue their liueries, in time of their feaſt. Theſe I ſaye, haue

the

the Armes of their ſoueraignes painted on their boxes, the which, ſholde be fixed to their girdell, and ſett on the raines of their backe, on the lefte ſide. It is not permitted to them to beare the armes of their lorde, in any other ſorte, theſe are knightes in their offices, but not nobles, & are called knightes caligate of Armes, becauſe they weare ſtartuppes, to the middell legge. Theis when they haue behaued themſelues wiſely, and ſerued worſhipfully in this rome the ſpace of vii. yeres: then were they ſett on horſebacke, and called Chiualers of Armes, for that they rodd on theyr ſoueraignes meſſages. Then were they cladd in one colour, with their garmēts garded of the colours of their ſoueraigne, bearing their boxes, with their ſoueraignes Armes painted theron, on the lefte ſhoulder, and not els were. Theis muſte be ſo vertuous as not to be reproued. For Salomon ſaith, an vngodly meſſenger, falleth into miſchef. Thes are made by the Herehaught of that prouince, by the taking of the boxe from his girdell, and putting it to his lefte ſholder, & to ſee whether he can ride, miniſtring vnto him a ſpeciall othe. The knighte Chiuallier humbly knelynge vpon his knee, in the whiche time, of receauing his othe, he ſhalll haue no Spurres on.

A Purceuaunte.

VVhen he hath ſerued in that Rome vii. yeares, if his ſoueraigne pleaſe, he maye exalte hym one degree higher, whiche is to be created a Purceuaunte, that muſte be done with ſomewhat more ſolempnitie, and on no leſſe feaſte daye, then on a Son-

Sondaye, in ſuche ſorte as followeth. The Herehaughte of armes, of the prouince, that he muſt be purceuaũt to, idued with his prices cote of armes, with his lefte hande, holdeth the Purceuaunte by the righte hande, in the maner of a leading. The ſame Herehaughte, beareth in his righte hande, a Cuppe of Siluer, filled with wyne and water commixed, and drawing nere vnto his ſoueraigne, of whome (in the preſence of many witneſſes, to this called) he aſketh of his ſaid ſoueraigne, what is the name of his Purceuaunte, the ſoueraigne telleth the name, by the whiche name the Herehaughte createth him, powringe on his bare hedd ſome of the wyne & water aboue ſpoken of. Then he putteth ouer his hedd, vpon his ſhoulders, a Cote of the Armes of his ſoueraigne, ouerthwarte, that is to ſay, the manches of the Cote, to be on his breſt & backe. On that faſhion ſhal he weare the ſame, as long as he is Purceuaunte, and none other wayes. But here I leaue out the othe, that ſhould be miniſtred vnto him, for lengtheninge of time. After which othe miniſtred, the ſoueraigne giueth vnto him, the Cuppe wherewith he was created, which he beareth in his right hande, vntill he come oute of the Pallace. This Purceuaunte, when he rideth, muſte were blacke ſpurres the whiche he muſte haue on, at the time of his creation. And when he hath ſerued anye time, he maye, at the pleaſure of the prince, be created an Herehaughte, euen the nexte daye after he is created Purceuaunte, which is done in this order.

The

The Creation of an Herehaught.

An Herehaught, is an highe office in all his ſeruices, as in meſſage. For as Angels haue paſſed, frō God to mā, as appeareth in the Scriptures, & haue done meſſages of ſorrowe, as of moſte heauenlye and earthly Ioye: euen ſo are theis Herehaughtes meſſengers, from Emperour to Emperour, from Kinge to Kinge, and ſo from one Prince to an other, ſome time declaring peace, and ſome time againe pronouncinge warre. Theis, like Mercuri, runne vp & doune, hauing on them, not only Aarōs ſurcut, but his eloquēce, which Moſes lacked. wherfore I ſay, the Herehaught is not created, but onely at the handes of the prince. Before whiche creation, he ſhal haue his admonition, geuen him by the Secretary of the ſame prince, as in theſe. xi. articles hereafter followeth.

1. You ſhalbe readye in youre apparel of armes, at all Coronations, Creations, and Chriſteninges. And in all high feaſtes, and with all youre power, you ſhall geue inſtructions of the ſame, to all officers of armes, ſeruing vnder you.
2. You ſhall geue your ſelfe to your learninge, and teache officers vnder you, of all ſeruices appertaining to honour.
3. Ye ſhalbe experte, in betrawthing of Princes and princeſſes, as well as in numbringe of the people.
4. Ye ſhall make oft viſitation, of kingdomes and prouinces.
5. You ſhall honor knighthod, and all the actes there-

thereof.

6 You shall not suffer one gentleman to maligne another. And railing you shal let to the vttermoſt of your power.

7 In doing of armes, and martial actes, you shall fauour no partye, but make true report.

8 Ye shalbe at all publique proclamacions, doh on your princes behalfe, in his cote of armes.

9 Ye shal not disclose the secrets of ladies or gentlewomen, to any man or woma, whatsoeuer you know by them.

10 Ye shal flee tauerns, & hazerding. The prince then asketh him, whether he bee a gentleman of bludde, or of a second cote armour. If he bee not, hee endueth him with landes or fees, and allygneth vnto him and his heires a congruent armes. Then, like as the messenger is brought in with the Herehaught of his prouince, so is this Purcetuant brought in with the eldest Herehaught. Who at the commaundement of the prince, dooth all the Solēnities, as to turne the cote of armes, letting the matches therof on the armes of the said Purcetuant, & putteth about his necke a coller of SS, The one S. being Argent, the other S. Sable. And when he is named, the prince him selfe taketh the cuppe from the Herehaught, whiche cuppe is all gylt, and powreth the water and wyne vppon the head of the said Purcetuant, creating him by the name of an Herehaught, which when the othe is ministred geteueth the same cuppe, that hee was created withal, vnto the same newe Herehaught: who bearing the same in his right hande, maketh

a larges in the hall of his Soueraigne. For it is said of the Philosopher, the liberal reward of a prince, is not to be knitt in a sacke, as was the cuppe, that was founde in Beniamins sackes mouthe, for the whiche, hee, and all his brethren promised bondage. Thus ende I of the Herehaught, who taketh his name of age. VVhiche as Salomon sayth is a crowne of worship. L. I thanke you for this. Now I praye you shewe me of blazon, what ye will. G. I wil shewe vnto you, of fower sondry acheuementes: The which I meane to do, only for your learning. And because I must beginne with the acheuement of a Duke, Sithen that without the Dukes grace of Northfolkes leaue (who by right tytle of inheritance, is Erle marshall of England) no man maye enterprise in these matters: I haue therefore first set forth his acheuement, for that, that all paynters shal learne to doe those thinges orderly. For armes are not to be done by euerye painter: Sometime, although hee be cunninge in his arte: yet in doing of armes hee may committe errour. L. I praye you, ere you goe anye further, shewe mee what you meane by that worde acheuement. G. It is the armes of euerye gentleman, well marshalled, with the supporters helme, wreathe, and creast, with mantelles, and the woorde, the whiche of Herehaughtes is properly called blazon, heaume, and timber, as appeareth here at large, not only blazed by the seuerall coates, but by the names appertaininge of antiquitie, to the same. And thus you shal vse your selfe in the blazonne thereof.

Caleb fellow of Armory Fo. 43

The Dukes grace of Northfolk, beareth iiii. cotes quarterlye. The firſte, the fielde is Geules, on a Bende, betwene vi. croſſelettes, botone Fitche, Argent, an eſcocheon, Or, a demilion, wythin a double Treſſure counterflored, of the firſte.

Thys is borne by the name of the lorde Haward.

The ſeconde cote, the fielde is Geules, three Lyons paſſauntes, Or, a file with three Lambeaux, Argent, borne by the name of the Lord Brotherton, Earle, marſhall of Englande. The thirde cote, is Checkye, Or, and Azure, & borne by the name of the Earle of warren. The fowerth cote, the field thereof is Geules, a Lyon Rampande, Argent, and is borne by the name of the Lorde Mowbray. All within the garter, cotiſed of twoe Lyons, Argent, hys creaſte a Lyon paſſaunt, Or, crowned and collored wyth a Fyle, and three Lambeaux, Argent, ſett on a Chapeau, Geules, turned vppe Ermyne, Manteled, Geules, doubled Ermins.

Thus haue I blazed vnto you, the acheuement of ſir Thomas Haward, lorde of Mowbray, Earle of Warren, and marſhall of Englād, Duke of Northfolke, and knight of the moſte honorable order of the Garter, and ſoueraigne of the ſame.

I haue ſett out to you, this acheuement, partelye for the Helme. Looke well to it, ye ſhall ſee the other three differ, as you ſhall perceyue hereafter. For by order of Armorye, a Duke is the loweſt degree, that maye haue the helme on this faſhion. Whereof, an Emperoure is the firſte, a kynge the ſeconde, a Prince the thirde, a Duke the fowerth. Now take ſome heede to the blazō of ſingle cotes

whereof

whereof I meane somewhat to treat. And to thintent that this our talke may the more luckier proceede: sithen of beasts I entend first to make mention, I purpose likewise to begin with the most honorablest, *Le.* Is there any beast of more honor thē other? *Ge.* All authors do affirme no lesse, and therin do meane especially the Lion, which I wil set vnto you of sundrie sorts, so as he is borne of diuers gentlemen. but first of all rampand, and thus hee is blazed.

He beareth Geuls, a Lion rampand, Argent. *Nicholas Vpton* writeth, that amongest all tokens of life in armes, the Lyon is to be preferred, because hee is king of al beasts. The same like wise appeareth, by that, which the Prophet Micheas said, that Iacob should be among the gentiles, as the Lyon amongst beasts, whose like comparison right well approueth the opinion of *Vpton*. But of the Lyon, a little I will write as by authoritie I haue learned the same. It is saide that when they are first Lionsed, they sleepe continually three long Egyptian daies. Whereat the Lion, making such terrible roring (as the earth trembleth therewith) raiseth them by force therof out of that deadlie sleepe, ministring foode, which of sleepe, before they could not take. It is the Lions kinde not to hate man, except he be molested of him. His mercy

likewise is such, as hee suffereth straungers to passe by him, especially such as haue bin in thraldome. *Plinie* writeth of him, that he is ielous, for he punisheth the Lioness his mate cruelly, if she yeelde her selfe vnto the lust of the Parde. The Lion, eating his fill but euerie third day (if he be in daunger to bee chased) hee vometeth at his will, and lanketh himselfe. *Isidore* saieth, when he is pursued he lurketh not, but in the plaine fielde abideth battell, and armeth himselfe to withstande his enemies. *Aristotle* writeth that in his marching hee setteth foorth his right pawe first, and beareth in himselfe a princely port. When he pursueth anie beast, he rampeth on them, for then he is in most force. Therefore *Dauid* saith, they gape vpon me like Ramping and roaring Lions. The Lyon being chased of many, & wounded but of one, giueth such heede to him of whom he receiueth the same that he wil not misse, to know from whence it came, and will surely acquite the giuer thereof. But in nothing so much appeareth the princely minde of the hautie Lion, as in this, that where other beastes do herd and rowte together, hauing amongest them Rulers, the Lion will not so doo, neither will hee haue any soueraigne, such is the haughtie courage of his high stomacke, that he accounteth himselfe without peere: when he is sicke, he healeth himselfe with the bloud of an Ape. In age when his strength faileth him, he becommeth enemie to man, and not before, but neuer to children. When the Lion is angry, first hee beateth the earth, and then his owne back with his taile. He is so hot of complexion, that alwaies hee

hath

hath the feuer quartaine. There is little marrow in his bones. For when they are smitten togither, fier flieth out of them, as from a flint stone. Therefore in the olde time they made shields for horsemen of Lyons bones: which sorts of shields, I my selfe haue one at this day, and do keepe the same, as a worthy antiquitie of elder age. The Lyon feareth nothing but fire. The crowing of a Cocke is the hatefullest noise that he may heere. The sight of whose combe greatly annoyeth him. Before he dieth he beateth the earth oft, and therewith, teares plentifully doo trickle from his eies. *Le.* Let me aske you one question, how manie do beare the Lion? For I thinke there can but nine beare the Lions rampand. *Ge.* Yes, there may aboue nine times nine beare the Lion in that maner. *Le.* I am answered, I pray you proceede, and teach me some other thing. *Ger.* I haue not yet done with the Lion. Wherefore I intend a little further to proceed therein.

He beareth argent, a Lion saliant, Geules, you must note heere, the difference betweene the Lyon rampande, and this Lyon. For this lifteth vppe his ryght paw to the right corner of the escocheon, and the rãpand lifteth vp his left paw to the same corner, and is more vpright then this.

The field Or, a Lion Saliant, his taile forked, Vert. Is this difference inough from the other Lion, if the fields and Lions were both of one colour? &c. Yea a lesse thing then this were difference enough, to beare a Cote vnchallenged.

He beareth Argent a Lion Saliant, his taile forke nowed Gules.

He beareth Or, a lion Saliant vmbrated. This is as much to say, as the shadow of a Lion, & yet the armory is good. Here may neuer be blazed any colour because he is but traced with a pencel, vpon the field. So that the field sheweth thorough him, and therfore is of no more effect, then the shadow of mã in armory.

The

The fielde Argent, a Lion ſeiaunte, Sable. Nowe he is retourned frō his praye and taketh his reſt, reſpectinge his ennemies. For when he ſitteth on this faſhion, he is not determined to flye.

He beareth Argent, a Lio conchaunte, Verte. The Lion may not be made to eduche by force. But at his own gentilnes. His nature is that at the correction of an other, he will ſubmitte himſelfe. As, if a mā beate a dogge in the preſence of the Liō: then he coucheth on this maner. But to bee corrected himſelfe, he maye not ſuffer it, but withſtandeth it with force.

The fielde is Azure, a Lion dormant, Or. L. why doe ye make him with his eies open, & call him dormante G. Becauſe Iſidore ſaith, there ſlepe is not with cloſe eyen. The Hebrewes ſette forth in banners, the armes of the

of the children of Israell, after the opinion of their Rabbies, vpon the seconde of Numery, and gaue vnto Iuda, a Lyon, in this fashion.

He beareth Sable, a Lyon with two bodies, Argent. L. I thinke this shoulde be some monster. G. Not so. But the reason therof you shal vnderstand. whē there be two gentlemen, that in fielde do meete together, eche enemy to the other, in the Prices quarell, both bearing a Lyon after one sorte, although diuers in coulours. He that vanquisheth the other in fielde, or driueth hym from his standerd, because the lawe of Armes will not suffer the vanquisher to beare the vāquished cote, all wholy as his aduersarye did, for that they be both Christians, the Herehaught shall haue a consideration thereof, and shall put both the bodies of the same Lyons, vnder one headde as a perpetuall memory, to him that serued his Prince so well, & this is very good armory.

The

The fielde is Or, a Lyon with three bodies, Azure. L. Is this good armorye? G. I saye to you, it is very auncient and lawefull, and borne to a good meaning. As it might be, the agreement of so manye, & thereupon to vse one consent. Legh. That were to be mervcyled at, to see three Lyons of one consent. Gerard. It is not so muche to be marueiled at, as to see three Lyons, & an Aegle all of one mind & consent. For Otho, the fowerth Emperour of Almaine, for the loue that he bare to Richarde the firste, and Iohn, kings of Englande, bare the armes of Englande, impaled with the armes of the Emperour, the kinges being well contented, he shoulde do so.

He beteth Or, a Lyon with two heads rampand, Azure. This betokeneth him, that beareth the beast, to be homager to twoo suche princes, as doe bothe beare the Lyons. why che bothe, are his heads, for that they toke homage of him, for suche landes as he holdeth of them, by that seruice.

The

The fielde is Or, two Lios combatant Geules.
The meaning is, that theſe were two Lions of ſondry Regions, whiche of manhod muſt combate onely, for gouernaunce. For the Lion is as deſirous of maſtery, as a courageous prince, is ambicious of honor, whiche is rather a vertue in a king, then vice.

He beareth Geules, two Lyons endorſed, Argent. This is lyke, as when there is a chalenge of combate betwene two valiant men, and they keepe both appointment, and come into the campe. The Prince, of his fauour that he hath to them, taketh the matter into his handes: then turne they backe to backe, and goe the one waye, & the other, the other. For their ſtoute ſtomackes, will not ſuffer them to go both one waye: for it is coũted an iniurie to hardineſſe, to go firſte out of the fielde. Therefore is it determined, as I ſaid before. But for the cote, it is honorable. For Achilles, at the ſiege of Troye, bare Azure, two Lyons endorſed, Or.

The

The fielde is Argent, twoo Lions paſſant, Geules. Whiche is ſo muche to be vnderſtanded, as goinge. For ſo he keepeth a moderate pace.

He beareth Azure twoo Lions paſſaunt regardant, Or. Although theſe Lyons are contrarye to their qualitie, yet is it honorable to the bearer of them.

The fielde Geules, twoe demie Lyons paſſant, gardant, Or.

Some haue thought, that theſe Lyons be regardaũt, wherof by proofe, you ſee the contrary.

He

He beareth Or, a lió coupe diſmembred, Geules.

L. what ſhoulde I thinke of this? It is to much mangeled, to be good armes. G. Although it be not faire to beholde, yet it is good Armory, & that becauſe it is auncient. But I agree with you it is not pleſaunt. For Froyſart writeth, that diſmembring was a puniſhement for Adultery.

The field is Geules, a Lyós hed coped, with iiii. paws in Saultier, Or. L. This me thinketh is ſtrãger, then the other. But tel me I pray you why you ſaye in Saultier? And wether this be borne, or els be your own deuiſe? G. It can not be better termed, then in Saultier. For if the pawes were ſo longe as to reach to the hed, then were it a Saultier of it ſelfe only. As if you had marked wel, the Saultier, I haue ſet forth next vnto the croſſes, you wold not haue aſked the queſtió. And where you thincke it my deuiſe, I ſaye to you it is both auncient, and a gentilmans Cote. Yet further I ſaye, it is better to be borne, then a thouſand that are eſtemed, much better then it, and in dede are not ſo worthie.

He

He beareth Argent, a Lion iesaunt, & iesaunt Sable. L. This I take to be two halfe Lions. G. Not so, it is but one Lion. For if you marke it well, you shall perceaue that as hee goeth out at the chiefe, so cometh he in, at the baste of the Escocheō. There is often times some part [illegible] as the hedd, or pawe, either e[illegible]sed, [illegible], as by example hereafter shal fol[illegible]w.

[illegible] of te[illegible] [illegible], Argent & A[illegible] charged with six Escho-cheons [illegible] thereon as m[illegible] Liōs [illegible] first rā[illegible] [illegible]ls. This co[illegible] [illegible]ett out to thentent to shew you howe the same was blased in the seuenth yeare of the reigne of king Edwarde the third: In whiche time there was a challēge in the field of mount Hollitō, betwene Iohn Sitfilt knight & williā de Faknahā for the bearing of the same Armes. And for that the king woulde haue Iustice don in that case without sheading of blood, he appointed two Iudges to haue the only hearing and determininge of the saide matter, whose names were Edward de Beaulile and Iohn de Mowbrey: Before whome the right was duely

tried

tried, not onlye by sundry witnesses, but also by aunciēt matter of record: that the said Armes did belonge vnto Iohn de Sittsilt knight, as to him of auncient tyme lyneally descended. And therfore the said william Faknahā was expressely forbiddē the bearing of the said Armes, vpon paine of forfeiting his sharpe sword & gilte spurres: Whiche determinaciō is to be seene with these Armes depicted in the margent in this maner of auncient shield, & blazed in the same order as is aforesaid.

Because hee that did beare this coat vvas an herehaught, vvhose name vvas Cailis, and that by report, he surmounted all other of his time, both in tonges & conning: I vvill blaze his cote by the Planetts. He beareth Saturne. A cheuron betvveene. iii. Tovvers of the Sunne, iesant three demie Lions, Lune. Because the bearer hereof, not onely embraseth this Arte, but all other good sciences (as a thing geuen to hym naturally, besides al gentlemanly behauiour) I vvill geue him a precious blazonne.

The field is parted ꝑ Fesse, Perle, & Emerode, a pale coūterchanged of the first, three Liōs heddes erased, Rubie. Consider that the Moone & Venus, are the field, & how Mars kepeth the same, who will neuer flee. Thus ending with the Liō, I wil saye some thinge to you of the Leopard, as

followeth.

Hee beareth Azure, a Leopard paſſaunt Or. Hee is ſo called, becauſe hee is vnkindly begotten, betwene the Liones and the Parde. Iſidore writeth that hee is a bloodthriſtie beaſt, and purſueth his pray leaping, which if he cannot geat, at the thirde or fowerth leap, then for indignacion hee goeth backwarde, as though hee were ouercome. Ariſtotle affirmeth, that hee is like the Lion in all partes, ſaue in the hedd, and is of colour ſpotted. Homer ſaith, he beareth a grudge vnto the Lyon, and hurteth him by pollicie. Auicene ſaith, that when hee is ſicke, hee cureth himſelfe by the blud of the wilde gote, whome he ſwiftly purſueth. And here take with you two rules. All beaſtes of fearce nature, ſhalbee taken in blazon only, to the beſt entent, that is to ſaye, to the moſte worſhippe of him that beareth thē. An other is this, whē you tell of their clawes, you ſhal terme them enarmed, For their clawes are their defence. Here alſo is to bee noted, that Lyons, Beares, wolfes, Foxes, and all other beaſtes of rauening kinde, when they eat are called raping, & you muſt tell wheron. Nowe according to my promiſe, I will ſhewe vnto you, the ſecond acheuemēt of the fower, which I ſpake of. This is the acheuement of a Baron, & of ſuch a one, as is worthy to be had in remembrance after his hence departure.

This noble knight of woorthy fame, did beare twelue ſeuerall cotes. The firſt wherof is Argent, a Feſſe danſe, Sable, by the name of weſte. The ſecond Geules, cruſule botone Fytche, a Lion ram-

pande

pand Argent, by the name of Lawarre. The third, is Azure, three Leopardes heades, iesant Flowers Or, by the name of Cantelupe. The fowerth, Barwaies of vi. pieces, Or, and Azure, a chiefe of the first, three pallets, betweene two base Esquiers, Dexter, and Sinister, of the seconde an Inscochean Ermine, by the name of Mortimer, of wigmore. The fifth a Geronne of xii. pieces, Argent and Geules, within a bordure Sable bezaunt, by the name of Peuerell. The sixth, Geules, masculie verry, by the name of Tregose. The seuenth, Argent, three Formales Geules, by the name of Forte. The eyghte Geules, three Lions rampaunde Or, within a bordure engrailed Argent, by the name of Fitzperse. The nynth, Geules, thre Sufflues Or, by the name of Verst. The tenth, Argent on a bende, betweene two bendelets Geules, three Mallettes Or, perfed by the name of Hakelet. The eleuenth Geules, a bend and two bendes aboue, Or, by the name of Grisley. The twelueth Verte, tenne Escaloppes, Argent. iiii. iii. ii. and i. by the name of Thorley, all within the Garter, His creast, a Griffons head Azure, becked, berded, and eared within a crowne Or, set on a Torce Geules and Azure, mantelled Azure, doubled Ermyne, supported with a Mantiger Argent, gorged eraſed Sable, with a coller Or, and a wyuerne Or, scaled Azure. Hys badge was a Crampette Or, geeuen to his aunceſters, for takynge the Frenche kynge in fielde. Also his Cognisaunce was a Rose parted in pale Argent, & Geules, which he had of the Mortimer aforesayd.

Thus haue I blazed this noble mannes Acheuement, by the name of sir Thomas West, Baron of Grisley, lorde Lawarre, and of Cantelupe, knight of the moste honorable order of the Garter. Thys I say, (the due honour saued in this pointe to the honorable) I thinke hee was as trewe a knight, as since the first foundacion therof, any hath beene. After whose decease, it pleased that good Lorde Morley, to make this Epitaph of him.

Vertue, honesty, liberalitie, and grace,
And true religion, this sely grane doth holde.
I do vvishe, that all our great men vvoulde,
In good, followv this noble Barons trace,
That from his vvise hart, did alvvaies chase
Enuy and malice, and sought of yong & olde,
Loue and fauour, that passeth stone & golde,
Vnto a vvorthy man, a riche purchase.
These vvaies he vsed, and obtained thereby,
Good fame of all men, as vvell farre of, as nye,
And novv is ioyfull, in that celestiall Sphere,
vvhere vvith sainctes, he singes vncessantly.
Holy, honor, praise, and glory,
Gene to God, that gaue him such might,
To liue so nobly, and come to that delight.

He bereth Or, a Hart tripping Genles, If you shoulde haue occasion to tell of his hornes, you shoulde saye, hee were attyred, and so lykewyse of the Bucke, and they are both vnged. The Harte is a woorthye beaste, and of lyght hearynge.

Isidore

Isidore saith, that when he goeth to fight, hee froteth his hornes to make them sharp. If he bee putt to flight, he swimmeth to his great aduantage. He delighteth much in musike, and when hee feeleth him selfe to fatte, he seeketh dennes and lurkinge places, for feare of being chased. If he bee chased he looketh oft backward. Hee reneweth his attire euery yere, and when hee casteth his right horne hee hydeth the same. They keepe commonlye in herdes, and helpe frendly the one the other. Auicene saith, hee is neuer troubled with feuers, because hee hath no gall. He hath a bone in his hart, as precious as yuery. He feareth much, the voyce of the Foxe, and hateth the serpent. Hee is longe liued. For Aristotle writeth, that Diomedes did consecrate a Hart to Diana, with a coller of golde about his neck, which had these wordes. (Diomedes Dianæ.) After whose time, almost a thousand yeres, Agathocles the king of Scicile did kill the same Harte, and offered him vp with his coller, to Iupiter, in his temple, which was in Calabria.

The field is Argent, an Vnicorne tripping, Sable. This is a stronge beaste, as appeareth by that is spoken in Numery. God is to Iacob, as the strength of an Vnicorne. When he is hunted, hee is not taken by strengthe, but onelye by thys pollicye.

A mayde is ſett where he haunteth, and ſhee ope-neth her lappe, to whom the Vnicorne, as ſeeking reſcue from the force of the hunter, yeldeth hys hed, and leaueth all his fiercenes, and reſting him ſelfe vnder her proteccion, ſleapeth vntill he is ta-ken, and ſlaine. His proper colour is bay. Hee hath in his head only one horne, wherof he taketh his name. It is vertuous againſt veneme, and is moſte truely called yuery. Iſidore ſaith, the Vnicorne is cruell, and mortall enemy to the Olephant.

Hee beareth Sable, a Bull paſſaunt Or. This is a beaſt that is ſtrōg in fight, whoſe ſtrength is mightely in his necke, he is proud of mind and hedde ſtronge. Plynie writeth, that by the coun-tenance of a Bull, you may knowe his ſterneſſe, or ge-tleneſſe. All his threnings are with his forefeete. For when hee is angrye, and diſpoſed to fight, he dyg-geth the earth, and caſteth it from him with vyo-lence. Iſidore ſaith, when hee is tyed vnder a figge tree, hee loſeth all hys ſtrength. Hee is paimaſter of euerye good towne, and beneficiall to the par-ſon. Therefore all ſeueralles are to him common. His enemy is the Rauen.

Hee

He beareth Or, a Bore Sable. The Bore is the ryghte Esquier, for hee bearethe both Armour, and shielde and fighteth sternelye. When hee determineth to fight, hee will frot his lefte shielde, the space of halfe a day, against an oke. Because that when hee is streeken thereon, with the tuskes of his enemy, he shall feele no grief therof. And whē they haue fought one day together, then they wil depart of themselues, keping good appointment, to mete i the same place the next day after, yea, & the third daye till one of them be victor. Auicene writeth, that the Bore is fierce, & cruell, & setteth not by death. And though he be striken with a ded ly wound, his curragious stomake, & yreful harte, wil not let him flee, till either he kill or bee killed. The Bore, of nature is geuen much to the luste of the flesh. But this my Bore is chaste, for my cutter hath cutt him as short, as Geffrey Plantaginet erle of Bullein, cut the Bishoppe of Sagre, because hee would haue him vse abstinece.

He beareth Azure a Rāme Argent. The Ramme sayeth Isidore, is a beaste pleasinge in harte, & mylde by kynde, and of authoritie hee is a Duke. For hee hath the leadyng of multitudes and flockes, of hys owne kynde.

Therfore ſaith he, kinde geueth him great ſtregth, paſſing all other ſheepe. The Ramme was offered vpon alters amongeſt nacions, as appeareth in Geneſis, to bee a figure of Chriſtes death. Plini writeth, that the crueltie of the Ramme abateth, if hee bee perced in the horne, neare vnto the eare, for the chiefeſt parte of his ſtren[illegible] is in his hedd, where he is well armed to fight. [illegible]lenge ys certaine courſes at iuſtes, wherin he ſurmounteth all other beaſtes, of his quantitie. When he ſlepeth he holdeth vp his hedd, and from ſpring time tyll harueſt, he lieth on the one ſide, and from harueſt till ſpring time againe, on the other ſide. He is honorable, for when he leaueth his winter garment, there are xv. ſundry houſholders, that haue theire lyuing thereby. The which xv. doe finde vi. tymes xv. at the leaſt. Hee is an auncient, of that honorable company of Drapers, of whom I am one, both by birthe and ſeruice. But thereof am I nowe at large for that I could not ſupport the cuſtome of the famous citie, to ſtande in daunger of the lawes of this Realme. And now in commendatiō of the Ramme, I ſaye to you, there is nothing in him, vpon him, or that cometh from him, but it is both good and holſome. His enemye is the wolfe, hee feareth nothing but thunder. L. I pray you of the golden Ramme, that Iaſon wonne in the Iſle of Colchos, is that of trewth? G. It is euen as trewe, as Phaeton leading his fathers Carte, through negligence, ſett all the world on fier. But who that ſhall reade the hiſtory of Iaſon, which was tranſlated out of Frenche, and printed at Andwarpe by one

one of my name, if he be a Philosopher, he shall perceaue the meaninge thereof: els let him reade Norton, & Ripley, who will learne him to vnderstande that history, and so I ende of the Ramme.

The field is Geules, a Horse passant Argent. Isidore writeth, that the horse is comfortable in the fielde, and smelleth bataile, & is greatly encouraged therto, by the noyse of Trompettes, and hath a desire to fighte with his enemie. Plinie writeth, that he is proude of ritche apparell, & especially when he is barded. So sayed the Prophet Ioell to the Iewes, tellig thē of their enemies, on this wise. They are (saith he) to looke vpō like barded hors Some horse, wil not suffer any mā to ride on him, but his onely lorde. Bucephalus the horse of the great king Alexander, in battaile, would suffer no man to come on his backe, but onelye the Kinge. And being sore wounded would not suffer him to departe from him & take an other horse, but wonderfully cōtinued out the battayle, with his feete beating downe, & his Teathe biting, he destroied many enemies. wherefore Alexaunder after the horse was slaine, made in the remēbraunce of him a Citie, in the countrey of India, and called it Bucephala. What wonderfull enterprises did Iulius Cæsar acheue, by the helpe of his horse, the which had

hād his fore feete, like the feete of a man, as Plinie writeth. The horſe Arundell, of no littell fame in Britaine lande, amongeſt theſe, is worthy to be remembred, for whoſe good ſeruice, the old renowmed Beauice of Sowthhampton, buylded the caſtell of Arundell in Southſex. O moſte worthy to be put in Fames boke, that would not forgett the ſeruice of a beaſt, where now in this time they be, that do forget the ſeruice of men, Yea ſome there be, that make no remembrance of their owne fathers, who tenderlye foſtered them, not with forgetfulnes vnto there dyinge day. But therof I wyl thinke more, thē preſently I wil ſpeake. The horſes frende is the Grey hounde, and the Beare is his mortall enemie, which in both naturally by kinde is planted, as at their firſt encountring, moſt cruelly fighte togethet. And here you ſhall haue one rule, you ſhall not ſet forth a beaſt in Armes, to do any thing againſt his kinde, as a horſe to Rampe.

He beareth Sable, a Gote ſaliant Argent, Armed, Or. The gote in his fighte, is not ſo hardy, as politique. He deffēdeth with the fore feete, and cutteth with his hinder feete. There is no beaſt of heauie ſubſtaunce, that wyll clyme lyke vnto him. Salomon putteth the gote, in the number of veneſon. The gote, ſaieth Iſidore, is very venereus, but

but fighteth not therfore. The Diamonde, which neither Iron or fyer will daunte, the blood of the gote softeneth, to the breaking.

The feld is Argent, a Grey hounde passaunt, Sable. The houde sayeth Isidore, knoweth his owne name. Plinie writeth that amongest beastes, the houde is gracious, and loueth hys maister, & putteth himself wilfully in perill in the defence of him, as appeared by Celius the Senatour of Placentia, who being compassed, & beset with me of Armes, was defended by a hound, and was not ouercome, vntil the said hounde was slaine. In the like maner, when Iason was slayne, his hounde, woulde not go from the dead carcas, neither eate any thinge, but died also. But the hounde of Sabinus, is to be wõdred at, who forsooke not his maister, eyther in prison or death: but abode continuallye with the deade bodie, with moste dolefull noise. And when one gaue vnto the said hounde, meat: the hounde tooke the same, and put it to his maisters mouth, & wold haue had his dead maister eaten therof. And further, when the dead body of his maister, was throwne into the Riuer Tiber, the hound lepte after, & swimming, enforced him self to hold vp the dead bodie of his late maister, vntil both sake vnder the water. There are diuers kinds of houndes, of which I purpose not to speake of.

He

He beareth Azure, a Talbot with coller and Line Argent. Isidore writeth, that these houndes pursue the foote of pray, by sente of the same, or els by the bloud therof, whether it be by night or daye. But I referre the iudgemente of that, to them that loue venison so well, as will Ieoparde a ioint for Buck or doe. The hounde is enemy to the Catte.

The fielde is Argent, an Asse passante in his proper colour. As it appeareth in the olde lawe, the Asse to be aunciéter in the seruice of man, then the horse: So the Hebrewe Rabbines do appointe the Asse to be stãdarde, of the Tribe of Isacar. Althoughe the Asse be slowe, yet is he sure. And as he is not the wyseste, so is he leaste sumptuous, especially in his diet. For his feeding is, on thistles, Nettles, and Bryers, & therefore small birdes hate him, especially the sparowe, is moste enemye vnto him. I could write muche of this beaste, but that it woulde be thought, it were to mine owne glory. Yet thus muche shal I saye, that it pleased the high

God,

God, by his secrete iudgement, that amonge all beastes on the earth, the sely Asse, with the toyl-full Oxe, shoulde be witnesses of his deare sonne Cristes birth, who neuer rode on other beast, but on the simple Asse, & her Colt. For these reasons therfore, I maye conclude, the Asse not to be vn-worthy, to be borne in armes.

The field is Azure, a wolfe Saliaunte, Argent.

This, as the Hebrew Rab-bines saye, writing vppon the second of Numeri, is the standard of the tribe of Beniamin. For Iacob said, Beniamin shall trauayle as a wolfe. This rauenous beaste is enemye aswell to man as beaste. He is stroge in the breste, and his fighte, is bothe with by-ting and scratching. Isidore sayeth, that what he vseth to treade on it prospereth not. It is saide, if a man be seene of him firste, the man leaseth his voice. But if the wolfe be seene of the man firste, then the wolfe leseth his boldenesse and hardines. Plinie writeth, he loueth to playe with a childe, & that he wil not hurt it, til he be extreame hongrye, what time he will not spare to deuoure it. Homer saith, that the wolfe watcheth muche, and feareth fier and stones, to be wherled at him. Auicene telleth, that he desireth greatly, to eate fishe. And Phisiologus writeth, that he maye not bend his necke backe-

backewarde, in no Moneth of the yere, but in May. When he seeketh his pray by nighte, he goeth against the winde. If any of his feete with treading of stones doe make any noise: that foote he byteth, as chastising it. Solinus sheweth, that he beareth in his tayle a locke of here, that exciteth loue, whiche he byteth awaye with his teeth, when he feareth to be take. He infecteth the wolle of sheep, that he byteth, and is aduersarie to them and their lambes, whereof Christ spake vnto his Apostles, saying, I sende you forth as lambes amog wolues. There is nothing that he hateth so muche, as the knocking together of two flint stones, the whiche he feareth more then the hunters. Aristotle saieth, that all kinde of wolues, are contrary to all kynde of sheepe. For profe whereof, Cornelius Agrippa also affirmed that if a man make a stringe of the wolues guts, and put in on the harpe, with strings made of sheeps gutts, it wil neuer be brought with any consent of harmony, to agree with the other. And here I ende, of onely beastes to occupye the fielde. But where I haue written & hereafter shall, of enmitie, betwene beast and beast, or otherwise: I pray you take it, as a good Herehaught shoulde do, that is, to the best entent. For I followe the authors, whome I haue alledged, wherein I will you not vainely to weigh deceitful prophecies, busily searching, who geueth that beaste, or who beareth this. For, if it were lawfull for me to write of that: I coulde by reason perswade you, that they are all done and paste, and that there is nothing of them to be looked for, but the cumminge of Christe in

his

his glorye. Vvhich, as Iob sayeth, I hope to see in this my flesh. L. Syr, I trust I am voyde of any of these suspicions. I seke nothing, but onely to be a good Herehaught. Vvherefore, as you haue begonne with me, so I pray you cõtinue to the ende. G. wel, for your further instructions, I will go forwarde.

The fielde here is Sable, a Dolphin hariant, Argent. If he were in Fesse, then you shoulde saye, nayaunt, This is called the prince of fishes, and for his strenghte and bignes, excelleth all other. For as authors write, he is not enseamed with muche fatnes, but is all of muscles & synues, whereby his mighte is doubled. He is a ruler of other, that seeme stronger then himselfe. By him the mariners knowe, when they shal haue tempest, especially when they see him reioice, with shewinge himselfe aboue the water. Here you shall learne a rule, that is, when any fishe is vpright as this is, ye muste terme it hariant. Also, when they are eating, you shal cal it deuowring, & tell wheron, becausse they swallowe all hole.

(.·.)

He beareth Geules, a Serpent nowe, Or. Dioscorides sayeth. The Serpent feareth and flieth a naked man, and leapeth, on a mā that is clothed. The spettel of a fasting man sleeth him, wherfore, when the Serpent standeth in daunger, then he wrigleth himselfe, especially to saue his heade, wherein lyeth his harte. So chaunseth it some time, that he maketh of himselfe a knott. The Serpentes enemie, is the pecocke, The Hebrewe rabbies name this to be the Standart of the Tribe of Dan, sayinge, Dan shalbe a Serpent in the waye, and an Adder in the pathe, bytinge the horse heles. Of the Serpent, I coulde write muche more, but this, I thincke is sufficient L. I beseche you nowe shewe me, some other of the acheuementes, you promised. G. I will shew vnto you the acheuemente of the Knight, whiche is the third.

This knight beareth ij. ſeueral cotes of armes quarterly as followeth. The firſt, the field is Geules on a chiefe Argẽt, two Mullets Sable. The ſecond barwaies of ſixe peeces, Or & Azure, a bende Geules. The thirde as the ſecond. The fourth as the firſt. His creaſt a Boare paſſant Ermines, ſet on a wreath

Argent and Geules, Mantell, Azure doubled Or. And for the difference of a ſecond brother of that houſe, from whence he is deſcended, he beareth the Creſſant. Now haue I one other atchiuement to ſhew you, the which I will deferre a while, becauſe I wil not tyre you with too much of one thing together: therefore ye ſhall haue in the meane ſpace ſome ſundry cotes of blazon, as followeth.

He beareth Azure a Sun Or. I haue ſaid enough of this planet in the blazon of that mettal. But in this cote he is in proper colour, and in his natural field. *Le.* And wherefore doo ye not ſay proper colour or that the Sun is of his proper color. *G. Alciatus* ſaith that a man ſhall diſcerne colour, if he may come within a knights raſe of any banner, but I neuer hard of any man, that came within an 100. knights raſes of the Sun. *Le.* What is a knights raſe? *Ge.* It is lx. foote of aſſiſe in length, of the field, and is of Herchaughts ſo called.

The field is Geules, a creſſant Or. This is as much to ſay as the Moone in her prime, which is the thirde day after the coniunction, or as we commonly cal it, the new Moone.

He beareth Geules, an increſſaunt Argent. Whiche is the moon frō the prime till after the firſte quarter, and yet lacketh of the full.

Hee beareth Azure, a decreſſaunt Or. which is the moone from the laſt quarter. This ſignifieth a man to do ſome thing, wherby he is aduaunced to honor in his age, when all things decreaſeth with him, wiſdome only except, which cometh from the braine, wherof the moone is ladi.

The fielde is Sable, a Starre Argent. This is the pole Artike, whoe leadeth the Shippmaſter, and ſheweth the Aſtronomer, the waye to all other Starres, ſuche like ſtarre it was (ſaue that it was not fixed) that brought the three Magicians to honour Chriſte, where he was born.

He beareth Geules, an Eagle displaied wyth twoe heddes, Or. Vpton writeth that the same daye that Alexãder Magn' was borne, two Eagles satt vppon the house of his father, signifiing vnto him, saieth hee a double Empire of Europa, and Asia.

Hee beareth Or, an Eagle displaied Vert. Aristotle saith, that this bird holdeth in him selfe a soueraintie, so that all other obeye him as subiectes. Plinie writeth that amonge all maner and kindes of fowles, the Eagle is most liberall, and free of hart. For the praye that hee taketh, hee eateth it not alone, but giueth parte thereof, vnto other byrdes, that follow him, whó he procureth to be his gests. But when that praye suffiseth not him selfe, then he is somewhat bolde of his gestes putting them to choise, whether they will flee from him, or feed him. He is brighteſt of sight of all other fowles, so that, if his young ones will not looke againste the sunne, without watering eyen, then he killeth thẽ, thinkĩg that they are not his own, but misbegotẽ.

Aristotle

Aristotle saith, the Ægle hath foresight of the weathers, and that day that hee fleeth abrode, no hauk within his precinct will flee to any game.

Hee beareth Or, vi. Æglets displaied, Sable. iii. ii & i. These maye not bee called Ægles, because there maye bee no more but one Ægle in one Escocheon. If there bee moe, they are thus called, who are to be taken for yong Eagles.

The fielde Argent a Cock Geules. Plinie writeth that the Cocke is the royallest birde that is, and of himselfe a king. For nature hath crowned him with a perpetuall Dyademe, to him and his posteritie for euer. He is the valyantest in battaile of all birdes. For hee will rather dye, then yelde to his aduersary. Ielous he is in such sorte, that hee fighteth oft for his wyues, and loueth them so wel as he bestoweth all that hee may get on them.

He bereth Argẽt, a Swann Geules. Isidore writeth, that the swanne dooth not onelye delight in Musike but singeth oft him selfe. Martianus saith, that shipp men take it for good lucke, if they in the perille of ship wrack, meete Swanns. Cicnus, king of the Ligurians, bewaylinge the deathe of Phaeton, was turned into a Swanne, as Ouide witnesseth. In the olde time, this byrde was consecrat to Appollo. The Swanne pursueth the cockolde maker, euẽ vnto death, & will not leaue the spouse breaker, till he kill or be killed. His chiefe strength is in his wynges. Ambrose saith that hee singeth much before his death, as reioising the ende of all calamities.

He bereth Or, a Rauẽ in his proper coloure, or otherwise, Sable: for sable is his proper colour. The Rauẽ deliteth so muche in her own bewtie, that whẽ her birdes are hatched, shee will geue them no meate vntil she see whether they wil be of her own colour, or no. Iob asketh the question, who prouideth meate for the Rauen? Wher unto saint Augustine aunswereth, that they are fedde

fedde with the dewe of heauen, all the while that they be naked. The Rauen, saith Fulgentius, hath 64. soondrye chaunges of her voyce, and is verye guylefull, and will both steale and hyde. Aristotle affirmeth, that Rauens will gather togeather on sides, & campe & fight for victorye, and they that bee ouercome, wil euer after bee obedient to the victors. The Rauen is frend to the Foxe, & enemy to the Brocke, & fighteth with him oft, in the Foxes quarell.

The field is Geules, a Grif fyn Sergreant Or. L. wher fore say you Sergreant? G. For that he is halfe birde, halfe beast. It is a terme appropried to him, and to none other. The Iewishe Rabbies vpon the xiiii. of Deuteronomion do write that this is a fierst beast, & keepeth the Hyperborian Mountaynes, where are precious stones, as the Smaragdes, & Iaspis, & will not suffer them to bee taken frō thence. Isidore saith, that they bear great enmitie to man & horse, and are thē selues of such a merueilous strength, that though the man be armed, and on horseback, yet they take the one with the other, quite from the ground, and carye them cleane away. I think they are of a greate hugenes, for I haue a clawe of one of their pawes, whyche should shewe them to be as bigge as two Lyons.

He beareth Sable, a Cockatrice displaied, Argent. This, though hee bee but at the moſt a foote of lēgth yet is hee kinge of all Serpentes, of whome they are moſt afrayde, & flee from. For with his breth & ſight hee ſleath all thinges that cōe within a ſpeares lēgth of him. Hee infecteth the water, that hee cometh neare. His enemye is the weſell, who when he goeth to fyght with the Cockatrice, eateth the herbe, commonly called Rewe, and ſo in fight byting him hee dyeth, and the weſell therewith dyeth alſo. And though the Cockatrice bee veneme, without remedy whileſt hee lyueth: yet when hee is dead and burnt to aſhes, hee loſeth all his malyce, & the aſhes of him are good for Alkumiſtes, & namelye in turning and chaunging of mettall. I haue not ſeene the proof therof, and yet I haue beene one of Iebers cokes. Legh. Nowe you haue done with theſe, I pray you what ſhal I learne next? G. I will tell you of nyne honorable ordinaries, eſpecially whiche are ſo called in armes. L. what are they? G. Thei are ſuch, as a cote of armes is both enriched and honored by. Suche alſo they be, as Emperours, kinges and princes, do adde to anye gentlemans cote armour, for ſome notable acte, by him done, or to bee done. To the which there appertain nyne eſpecial reioiſings as incident thereto.

1. A gentleman to be made knight, at battayle.
2. To be endowed with liuelyhod for his manhod.
3. To do Chiualrye before his soueraigne.
4. To be made Embassador, for his wisedome.
5. To doe prowes of knighthod before Aliantes, in honour of his renowne.
6. A poore Knighte, to be maried to the blood Royall.
7. To haue perpetual thanke, of his soueraigne.
8. To kepe his cote armour vnshamed in tryall.
9. To kepe all pointes of his knighthode.

The firste of the nine honorable ordonaries, expecially is the crosse, of the whiche I haue spoken of before. The content therof is, the fifte part of the felde, except it be charged, then it muste conteine the thirde parte.

The seconde.

The fielde is Geules, a Chiefe Or.

This conteineth the thirde parte of the filde, and is the seconde of the honorable ordonaries, and before the passion of Christe, it was the firste. This signifieth a Senatour, or honorable man. And ye shall vnderstande, that the chiefe may be diminished, and then they call it by an other name,

name, but the chiefe maye not be emeaded or halfed.

He beareth Or, a fillet purpure. This conteineth the fowerth parte of the chiefe, and ſtandeth no where but only ypon the chiefe point.

The fielde is Tenne, a chief Shapournet, Or; and Ermins. Thoughe there be manye counter coloring in the chiefe ofte times, yet for the Rarenes therof, and for your eaſe, at this time I haue lefte them all out, and onely teach you this.

The thirde.

He beareth Argent, a Pale, Geules. This is the thirde, and conteineth the thirde parte of the fielde, this may not be enlarged, thoughe it be charged. And here ye ſhall learne, that if a Pale be vpon a Lion, or anye other beaſt, then ſhal he ſay, he is debruſed with a Pale. But if the beaſte be on the Pale, then that beaſte is ſupported of the ſame Pale.

He beareth Sable, a pallet, Geules.

This is the halfe of the pale aforeſaide, & is neuer charged with any thing quicke or dead, neyther maye it be parted.

The

The fielde is Ermin, an Endorce, Geules.
This in bredthe is the fowerth parte of the pallet, aboue ſpoken, and is not vſed, but when a pale is betwene two of them.

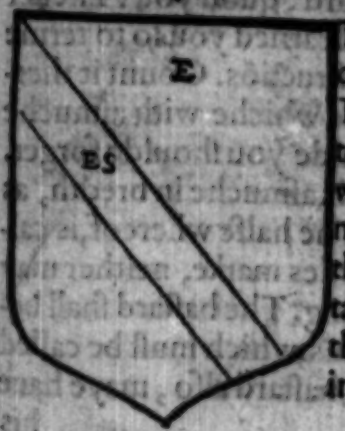
The fowerth.

The fowerth of the is thus He beareth Verte, a bende Argent. This conteineth in bredth the fifte parte of the fielde. Of all the other, there is none ſo deuided, as this is, as hereafter appeareth.

He beareth Argent, a Gartiere tenne.
This conteyneth halfe the bende aforeſaid, and maye not be charged but wyth flowers, or foiles.

The fielde Geules, a Coſt, Or. This is the fowerthe parte of the Bende, & halfe the Garriere, and is called it ſom time a Coſtis, at ſom other time a Batune, as by practiſe ye ſhall the rather know when it is called the one, and when the other.

He beareth Or, a Ribande, Geules. This conteineth in bredth, the eight parte of the bende, and. viii. of theſe make a bende. This is alſo called a Fiſſure, and then it parteth the field into two colours, and is of it ſelfe mettall and then it is a ſecret of ſecrets.



The fielde is Ermin, a bendelett, Ermins. This is to be noted of painters, that this is no bende, whether it be bigg or litell, nor hath any other name thē this, & at the moſt containeth, but the ſixt part of the field. In this cote refrain to put fiſhe.

He beareth Argent, a Bende Siniſter, Azure. L. Seinge you call this a Bende Siniſter, wherfore dyd you not call the other a dexter bende? G. Becauſe it is knowen to all Herehaughtes, if it be named a Bende, and no more, to be a Bende dexter. And here I tell you by the waye, that you may haue two bendes, in one fielde: that is to ſay, both dexter and ſiniſter, whiche to beholde, then is not muche vnlike a Saultier, if they be both of one coloure: but whether of them that lieth nexte to the fielde, that muſte be firſt named. Therefore, when you blaze a Cote, it is a Rule, that you muſt aduiſe you wel, or euer you ſpeake. For it is a great faulte in an Herehaught to be ouer haſtye in blazone. L. I knowe what is ment by this bende Siniſter. G. VVhat is your opinion therof? L. He that beareth it, is a baſtard. G. A baſtard, quod you? I neuer taught you that. who that learned you ſo to terme it, did geue you wrong inſtructiõs. Count it therfore an errour of armes, the whiche with aſmuche ſpede as you maye, I woulde you ſhoulde forget. Know, that this containeth aſmuche in bredth, as the dexter bende dooth. The halfe whereof, is called a Scarpe, and no baſtardes marke, neither may it be charged with any thing. The baſtard ſhall beare the fowerth parte of this, which muſt be called a batune ſiniſter. Euerye baſtard alſo, maye haue his

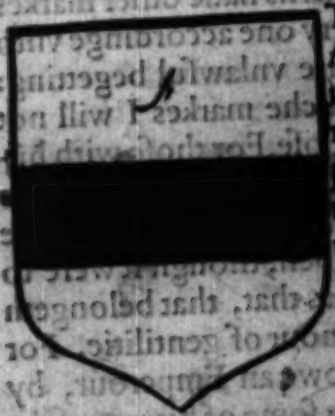
his Batune, of what colour he will, but not of mettall. For mettall is for the baſtards of Princes. This likewiſe learne, that the baſtardes ſonne lawfullye begotten, ſhall chaunge his fathers marke, to the right ſyde. And what time as it ſhall pleaſe the prince, the ſame may bee enlarged, or broken, as followeth.

He beareth Azure, a bende double daunce, Argent. This ſhall neuer bee called other then a bende, after that it is thus parted, but baſtards haue other markes euery one accordinge vnto their vnlawful begetting: Whiche markes I will not diſcloſe. For thoſe with hũdrethes of others, are the ſecretes of Herehaughtes, which things they haue ſolemnely vowed, not to open, though it were to an Emperour, ſauing alwaies that, that belongeth to the ſeruice of him, & honour of gentilitie. For if the Herehaught doo knowe an Emperour, by fortune to be (as ſometimes ſome of his poor ſubiects are) yet may he not accuſe the Empreſſe, nor diſcloſe the acte, for defaminge of the Gentlewoman, and for forſwearing of himſelfe.

Hee

He beareth Or, a bende betwene two Cotiſes, Sable. This doe I ſhewe you becauſe you ſhall knowe, when to call this a cotiſe, and when to name it a barune.

The fyfth.



The field Argent, a Feſſe, Azure. This is the fifth honorable ordinary, conteyninge in bredth the thirde parte of the fyeld, & maye not bee diminiſhed, although the frenche Herehaughtes doe blaſe three barres Gemews for a Feſſe of vi. peeces, as you ſhall perceiue the better, in the cote next to the barulet. The Feſſe hath beene taken of olde, for a gyrdel of honor, which ſtandeth with good reaſon. For in the cote armour, it is in the mideſt, betwene two equal partes.

The

The sixth.

He beareth Tenne, a Scocheon Argent.

This is the sixthe of the same ordonaries, and conteineth the fift parte of the fielde, and may not bee diminished.

The seuenth.

The field is Or, a Cheurō, Geules. This is the seuēth & cōteineth the fifth parte of the field. Nicholas Vpton saith, that a cheuron, is made of carpēters, & is the highest parte of the house. For, saith hee, the house is not finished, vntil the cheuron be set vpp. Carpenters call it at this day, the barge couples, In the old tyme it was a certein attier, for the heds of women pristes.

He beareth purpure, a Cheuernel, Argent.

This conteineth halfe the Cheuron aboue saide, and you maye haue no moe, but three in one fielde except particion.

He beareth Vert a Couple-close, Argent.
This conteineth the fowerth parte of the Cheurō, and is not borne but by payres, except there bee a Cheuron, betwene two of them.

The fielde Sable, two Cheuerons, Argēt. These kepe theire quantitie, with order of the rule aforesaide, and are verye good armorye, because euerye of them cōteine a fifth part.

Hē beareth Azure, a Cheueron on chief Or, I shewe you this for the rareneſſe therof, though it be aūciēt. The ancestors of the berer therof, haue borne it other wise, whiche was for some good purpose remoued, although it were better to be borne, after the cōmō bearing of Cheuerons, as is aboue saide.

The

The eyght.

The eygth honorable ordonarye is, a Salterye, which muſt cõteine the fifth parte of the field except it bee charged with anye thinge, then ſhall it conteine the thirde parte of the Scocheon.

The nynth.

The fielde Tenne, a barre, Argent.

This is the nynth honorable Ordinarye, and conteineth the fifth parte of the fielde, which is of more eſtimacion, then is well conſidered of many, that beare the ſame.

Hee beareth Or, a cloſſett, Sanguine.

This is the half of the barre abouesaid. Of theſe, v. may bee in one fielde, and are very good Armory, as here after ſhalbee ſhewed.

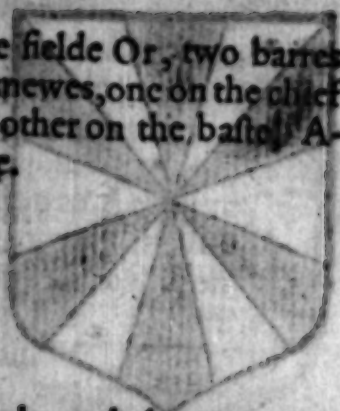
Hee beareth x. closſetts Or, and Geules.
This is an notable mixture, what ſo euer the metall, or colour bee of, it is very ancient.

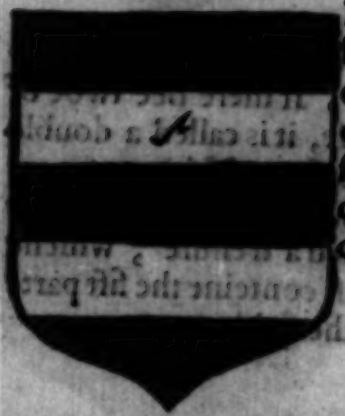
The fielde is Sanguine, a Barnulet, Or. This is the fowerth parte of the barre afore reherſed. Theſe (except thei be parted with a barre of Feſſe) muſt ſtand alwaies by couples, as i the next Scocheon more plainly doth appere.

Hee beareth Or, three barres gemewes, Azure.
This is the ryght blazonn of them, eſpecially where they ſtande by couples, as theſe doo.

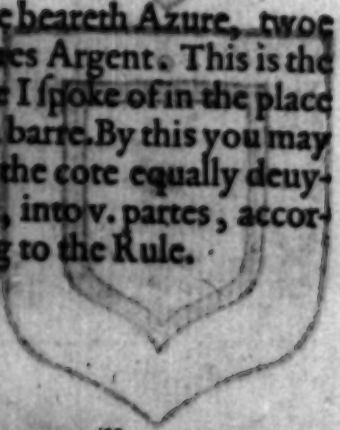
The

The fielde Or, two barres Gemewes, one on the chief the other on the baſe, Azure.





Hee beareth Azure, twoe barres Argent. This is the cote I ſpoke of in the place of a barre. By this you may ſee, the cote equally deuyded, into v. partes, according to the Rule.

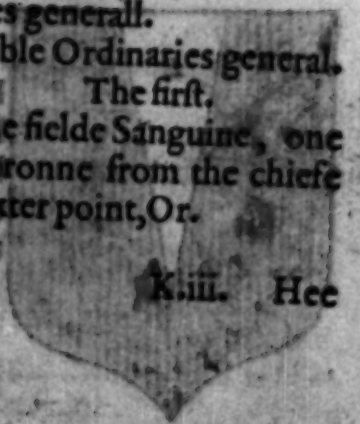


¶ Ordinaries generall.

Here enſueth nyne honorable Ordinaries general.

The firſt.

The fielde Sanguine, one Geronne from the chiefe dexter point, Or.



He beareth Geronne, of twelue peaces, Ermines, & Tenne.

The ſecond.

He beareth Or, an vrle, Sable. If there bee twoe of theſe, it is called a double Treaſure. If this one were flowred, then ſhould it bee called a treſſure, whiche muſt conteine the fift parte of the fielde.

The thirde.

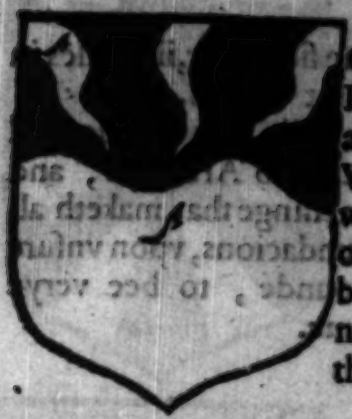
He beareth Azure, a pyle, Ermyne. When there is but one pile, it muſt conteine the thirde parte of the fielde, at the chiefe.

The

The fielde Or, iii. piles in point Geules.
The pile is an auncient addicion to Armorye, and is a thinge that maketh all foundacions, vpon vnſure grounde, to bee verye firme.

Hee beareth Geules, one pyle in point Or.
Some tyme ye ſhall haue them waues, or endented, though there bee three in one Eſcocheon.

The fielde Azure, a Pyle in Bende Or.
In ſome Scochon, ye ſhall haue a pile in this place, that ſhalbee engrailed, Enuecked, or otherwiſe. Becauſe I am in Pyles, you ſhall haue a cote to learne by, the like thereof is ſeldome ſeene.



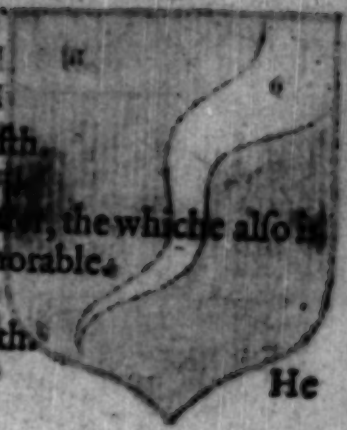
Partye per Feſſe, waue Geules, & Argent. Three Piles on chiefe, as the firſt, and of the ſecounde. L. What meane you by theſe woordes, as the firſte, and of the ſeconde. G. I ſaye ſo becauſe I woulde breake no rule in naminge of one thing twiſe, in one cote.

The fowerth.

He beareth Geules, a quarter Ermyn.

This is a reward of an Emperour or king, to bee geeuen to a Baron, at the leaſte, for good ſeruice by him doone.

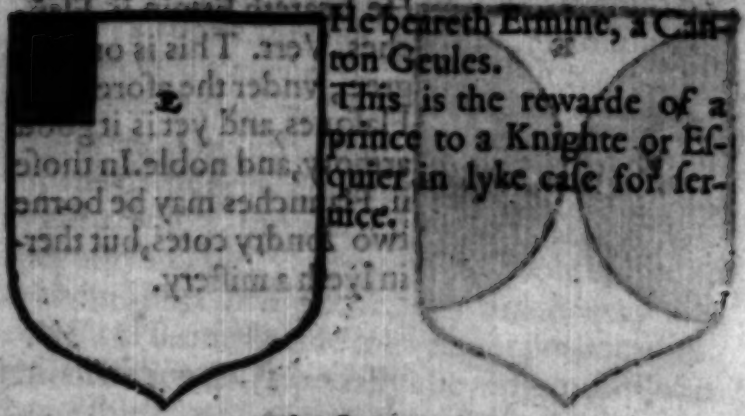
The fifth.



The fifth is a quarter ſiniſter, the whiche alſo is the kinges reward, and honorable.

The ſixth.

He



He beareth Ermine, a Canton Geules.

This is the rewarde of a prince to a Knighte or Esquier in lyke case for seruice.

The seuenth.

The seuenth, is a Canton Sinister. and in like case, the one of these, is as good as thother.

The eyght.

The fielde Or, ii. Flasques, Azure. This rewarde is to be geuen of a King, and is geuen onely for vertue and learninge, especiallye in seruice of Ambassade. For there the Gentilman maye serue his soueraigne, aswell as the knighte doth in the fielde.

He

He beareth Ermin ii. Flaſ-ches. Vert. This is one de-gree, vnder the aforeſayde Flaſques, and yet is it good armory, and noble. In thoſe ii. Flaunches may be borne two ſondry cotes, but ther-in lyeth a miſtery.

He beareth Tenne, twoo voyders, Or.

This is the rewarde of a Gentilwoman for ſeruice by her done to the prince, or princes, but thē the voi-ders ſhoulde be of one of the nine furres, or dublings ſuche rewardes, might the Duches of Moūford haue geuen, to her gētilwomen, who ſerued her moſte diligen ly, not onely, while ſhe kept the Towne of Hanibot, but alſo when ſhe rode armed into the field, & ſcarred the frēch men from the ſiege therof. O worthie princes, moſte worthie to be had in perpetuall remembraunce. There are nine rebatings of armes, which for nine ſondrye vngentilmanlye dedes, done, are reſem-bled, as hereafter followeth. when Lucifer, with his adherents were expelled heuen, they were diſ

ſeuered

ſeuered into nine (I can not well ſaye orders) but trulier call them horrible horrors, as followeth. The firſt falſe meſſengers. The ſecond, lyers. The thirde, veſſelles of iniquitie. The fowerth, plages of plagers. The fifte, collucioners. The ſixt, corrupters of the ayer. The ſeuenth, ſedicioners. The eyght, accuſers, the ninth tẽpters. Theſe although they are inuiſible, yet they drawe viſible creatures to them, but chiefly ſuche, as by nature they perceiue will ſooneſt yelde to any light prouocation. which if they do, (eſpeciallye beyng gentiles) that beare ſhielde of honour, they abaſe the ſame, as by exaumple herafter followeth. which although I ſette them here vnder, as good armory, yet when any of theſe peeces be rebated, there muſt be ſome ſtaynanden colour; put in the ſame place, and no mettal, neither muſt it be charged with any thing: forſo it is an addition of worſhip. Theſe I ſaye, may be reworſhipped againe, with ſome thing of mettall ſette vpon them. For (as Alciatus ſaith) the father maye diſhonour himſelfe, but not his ſonne. For when the father is dead, it may pleaſe the prince to adde againe to the ſonne that, that was rebated from the father. But not ſo to the father during his lyfe, without ſome eſpecial deſert by himſelfe done, in recompence therof.

(.·.)

The

The firſte.

He beareth Tenne, a Point dexter parted, Or, This maye be, for to much boſting of himſelfe in manhod, and martiall actes. Suche one, was Syr VVilliam Pounder, much bragging of his knighthod, who ſeemed to be a Lion, by his countenaunce, but in his hearte, was no leſſe then a fearefull hare. If a man be of dede doughtie, yet is it not gentilman lyke, to boaſte thereof.

The ſeconde.

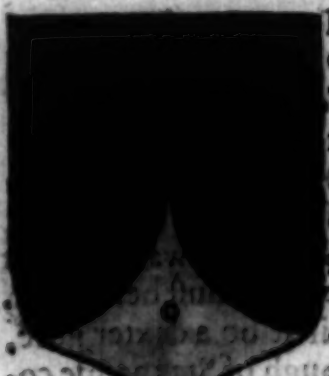
He beareth a point champine, Or, in a fielde Tenne. VVho ſo killeth his priſoner (to him hũbly yeldyng) with his owne hande, rebaſeth his honor. And yet in extreme need, it is allowed by the lawe of Armes, yea rather to kyll, then to hazarde himſelfe to be killed. Alwayes (ſaith ſyr Iohn Froyſart) by right of armes, a man ought to greue his enemie. But he ſayeth alſo, that good company of Armes is, mercy to knightes, and ſouldiers.

The

The thirde.

He beareth a point plaine, Geules, in a fielde, Or.
This is for him that telleth lyes, to his ſoueraigne, for if lighte eare, encline to light lipps harme enſueth. For when miſreporte, and light of credence, meete togither, warre is then eaſely begonne.

The fowerth.



He beareth a point, in poīt, Or, in a fielde Sable.
This is for them that are to ſlouthfull in warres. For Syr Iohn Froiſart ſayeth, to do dedes of Armes, all knighites, and Eſquyers, to auaunce their bodies, ſhoulde entend. L. Me thinke you alter from your olde kinde of blazon G. The blazone, which I haue vſed to theſe three Cotes aforeſaid, is onely appropried to them, and to no mo, except they were charged with ſome thing.

The

The fifte.

He beareth Argent, twoō Gusſones Sable.

But in rebatinge, there is but one Guſſett. That is to ſay, if he be to let cherous, the Guſſett on the righte ſide: If he committe Idolatry to Bacchus, then the Guſſett on the left ſide, if both, then both like vnto this.

The ſixte.

He beareth Argent, a Gore Siniſter Sable.

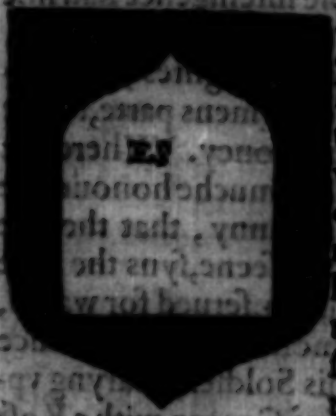
He that is a cowarde to his ennemye, muſt beare this. But if it be a dexter gore, although of Staynande colour: Yet it is a good cote, for a gentilwoman. But if there be, both dexter, and Siniſter, that is to badd to be borne, for although it be charged, it diſhonoreth the thing, that is on it.

The ſeuenth.

He

He beareth Argent, a delff, Geules. To him that reuoketh his own challenge, as commonly we call it eatinge his worde, this is giuen in token therof.

The eyght.



He beareth Sable, an Escocheon, reuerſed Ermines. He that diſcourteouſly entreateth eyther maide, or wydowe againſt theyr wil, or flieth from his ſoueraignes banner, he ſhall beare his Armes on this wiſe: vntil ſuch time, as he haue don ſome valiaunt acte, worthie to bee noted of the Herehaughtes. Vpon whoſe trewe report, it may pleaſe the prince, to reſtore him to his former bearynge, whiche admiſſion muſt be done, in no leſſe priuat place, then in the muſtering of a Campe.

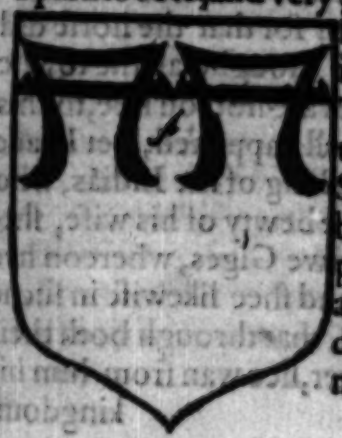
The

He beareth light Blewe, fower Mollettes Yelowe two in the Fesse parte, and two on euery chief point. This cote must be blazed at the bast part first, which now standeth highest: because the whole Scocheō is reuersed. He that beareth, on this fashion, is a Traitour: So was he that ought these Armes, whiche was by name, Syr Armery of Pauie, a Lumbard borne, and an vnworthie captaine of Callais, and traitour to king Edwarde the thirde, in selling the same to Sir Geffrey Charneye, for xx. thousande crownes, who had deliuered the towne, if priuie intelligence had not come to the king, the flowre of al Chiualrie, who, with his Sonne the Prince of knightes, came to Callis vnsent for, on the french mens parte, to the receite of the aboue named money. VVhere the kinge & the prince both, did somuche honour the banner of Syr Gaultier of Manny, that the like thereof hath not byn hitherto seene, syns the time that the Emperour Maximilian serued for wages, vnder the banner of that moste victorious Prince kyng Henry the eyght, as his Soldier, wearyng vpon his liuery, a crosse of Saint George, with a Rose embrodered in the middest thereof, attending vpon the king at the Siedge of Tirwyne & Tornaye. There was muche honour in this knighte Syr Gaultier of Mãny. For besids diuerse deeds that he dyd,

did, I note one especiall, that he gaue vnto an old mā a hundreth crowns, to shew him where his fathers Tombe was: nothinge accompting his trauaile, in visiting the same.

This is a rebatement, and yet none of the nyne, nor, to anye of these effectes, but is rebated onelye for doubt of challenge, and I sett it here for none other purpose, but only for your learning of blazonne. Although it beeing whole, it was the Cote of the selfe same Sir Geffrey Charney which in this sort muste be blazed. The fielde is Geules, three Escocheons Argent, one rebated on the sinister chiefe point.

Though one be rebated, as appeareth on this Escocheon before blazed, yet on the next Escocheon you must not take it to be the like case, For it is a parfite cote, and very good Armory,



He beareth Argēt, on chief ii. water bowgetts Geules. This cote hadde neuer mo then these. For one some Scocheons you shall haue but one lyke signe, in the point of the same, somtime also there is reproch, in addicion of signes. L. Is there much dishonor in rebating

of Escocheons, as you haue spoken of, in the nine last? G. I say it is as much shame, to the bearer ther-of, as it is to a woman that goeth naked L. A woman may goe naked, for a good purpose, without shame. Which by example, I will plainelye proue vnto you. Godwina, the wife of Leofricus, Duke of Marche, requesting of her lorde, freedome for the towne of Couentre, the fraunchisement was graunted to her vpon condicion, that she shoulde ride naked through the same citie. Who, for the loue that she bare to the inhabitaunts thereof, and she would for euer be remembred to bee their patronesse, mided to do the same: So that she might choose her time, which was determined to bee in the forenone. Wheruppon all housholders, wyth their families, were cõmanded to shut their dores & kepe their windowes close. whileste the Duches was doing this good deede, her horse neighed by chaunce, whereat one ruder then the rest, or other wise, perchaunce desirous to see the strangenes of the case, let down a window, and loked out. In remembraunce wherof, whether it were for the lubbers sake that looked out, or for that the horse did neigh, as the cause therof: thoughe all the towne were franchised, yet horses are not toll free, to this day. G. Though that so well happened, yet I haue read of one Candaulus a king of the Lidiãs, who for the pride he had in the bewty of his wife, shewed her naked to his fellowe Giges, whereon hee was so much enamored, and shee likewise in suche sort displeased therewith, that through both their consents in short time after, hee wan from him his kingdom,

kingdom, his wife, & life, & altogether. But to proceede of armony, which is our ſpecial talke: I meane to ſhewe you a further leſſon, and that by the nũber of nyne, as hereafter foloweth. There are nine ſundry furres, which in ſcocheons are called by ix proper names, and in mantels, they are called doublinges.

The firſt.

This is the firſt and the chiefeſt of the reſt, and is called Ermyne, for thus ſhall you ſay. He beareth Ermine, and not Argent, powdered with Sable. It is the ſkinne of a little beaſt, leſſer thã a Squirell, his being is i the woods of the lãd of Armony, wher of hee taketh his name. It hath a taile of a thõbe lẽgth & is browne. Till of late, the whole ſkinne with the tayle, was ſett in furre, as I haue ſeene a mãtell Emperial, that was Sigiſmõdes, with the like furre and the tailes pendant to euery ſkinne. But ſynce his tyme, there hath bene a better order take, that is, an Emperoure, a kinge, and a prince, maye haue theſe powders in their aparel, as thick ſet together as they will. A Duke maye haue but his mantelles cape, with fower ranges of them. A Marques may haue his mantels cape, but with three ranges, & a halfe. An Earle, his mantels cape, with three rãges, otherwiſe termed Rankes. In ſome cote they are tolde, but then they are not to the nõber of tenne.

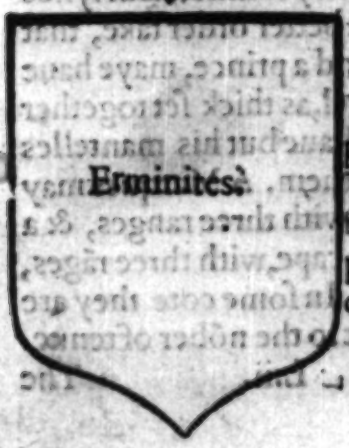
The ſeconde.

The ſeconde is called Argent, and is vſed for a doubling, & taken for the Lituits ſkinne. But in blazon it is tearmed by the name of Argent, for the honour thereof Chriſtine ſaith, ye ſhall not offende to call a doubling white.

The thirde.

The thyrde doubling, is called Ermines.

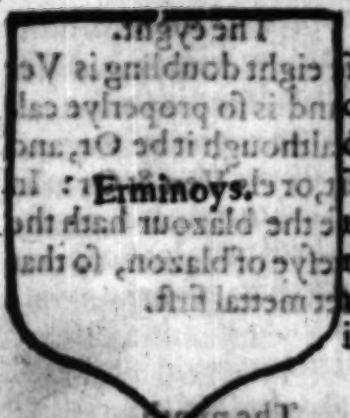
You ſhall not ſaye Sable poudred with Argent, becauſe Ermynes is his proper name.



The fowerth.

The fowerth doublinge, is properly called Erminites. This differeth frō Ermine, for on euerye ſyde of the pouders, there is one hear of Geules.

The



Erminoys.

The fifth.

The v. doublig is Or, poudred with Sable, & must be called properly Ermynois. Though this be ritch in armes: yet in doublinge it is not so riche, but as it followeth in nũber, so differeth it in degree.

The sixth.

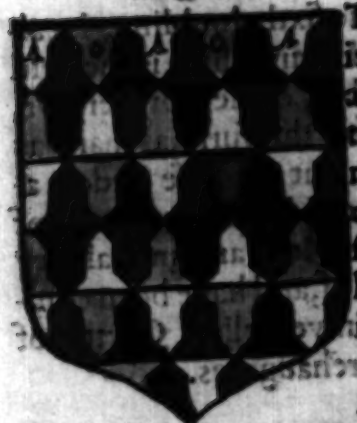
The sixth doubling, is called Peon, which is the field Sable, & the powders Or, After this furre, as many as are out of these orders aforesaide, shalbe named of the colour and mettal they are of, and haue been commonlye called Grytty of Herehaughtes.

The seuenth.

The seuenth doublig is properly called Verrey and is on this fashion, Argent, & Azure, or els Azure and Argent. But where the matter is doubtfull, the mettal hath the preheminence.

The eyght.

The eight doubling is Vert, and is so properlye called, although it be Or, and Vert, or els Vert & Or. In these the blazour hath the curtesye of blazon, so that he set mettal first.



The nynth.

The nynth and last of all, is called vaire, whiche is of all colours, excepte these twoe beefore reherſed. It may bee also, of three sundry colours, which when soeuer it happeneth, the colours must be tolde, as this is blazed. He beareth vaire of Argent, Gules, Or, and Sable.

L. Are all these good furres? G. Yea they are both auncient cotes & good furres. But now adaies if he be a meane man, either of birth or lignage, hee will beare none of these, but Ermyns, and Argent, & very fildome you shall see any mantel, doubled with Ermins. For euery man will weare, as the best doth, without all order. For now we haue a common saying winne golde and weare it. So by that meanes a gentleman by patent, will haue his doubling as ritch as a baron or a knight of the garter, vnder which two degrees, none should double with Ermyne

win. But there is a good hope, that the Earle marshall of Englād, will see to the amēdmēt therof, as of other things that are out of order. Wherof morning at burials is not one of the least, at this day. For you shal haue an artificer, such one as is no gē tilmā, shal giue to his burial, viii. black gowns with hodes, & al they shalbe morners. And an Earle by law and order of Armes, may haue no moe. Many of those abuses were wel reformed i king Edward the firste his time, by Earle Thomas of Lancaster, Leycester, & Darby, & Cōstable of Englād. Thys noble mā ordained by speciall reformacio, that no mā should were a hode on his sholder, in the time of moorning, except he were a gētlemā, but only e a Tippet of three nayles bredth. Also that no persō, Curate, Churchwardens or others, should pull down, any acheuement, Cote of Armes, or Pinion, or erase any Tūbe, out of Churches or churchyardes: And that no goldsmith, coppersmith, glasier, paiter, or Marbler, should haue to do with Armes, without the cōsēt of the king of Armes of that prouince. And that they should not sett any Marchāts mark, withi any Escocheō. And that this should be the more diligētli loked to, he ordeined, that al the kings of armes, should kepe their Chapiters once euery quarter of the yere at the least. And that thei should make their visitacios in their prouinces, or their Marshals for thē, euery seuēth yere. To conclude, he ordained, that the Herchaughts, at the ētiermēt of euery gētlemā (wher thei were called to that seruice) shold take the pedegre, with diligēt examinacio of old folkes then liuig, & to record the same. L. If herchautes had, & haue dō so, they would

not then bee so farre to seeke, as some of them are, when a gentleman of auncient blood cometh to see his pedegree, or what his auncestors did beare.

G. There is many causes thereof, whereof one is, that they haue no one seuerall house, where they might plant their offices, and in that place to make their libraries for their prouinces. For as they are now here, nowe there, so when they dye, theyre wiues (which is contrarie to theire profession for they are as auncientlie wiued as the six clarkes, but not so lawfull) then selled for a litle money, their bookes of visitacions, which cost them muche trauaile. Neither are they called to the buriall of dyuerse gentlemen of auncient houses, and especially of suche as dwell farre of in the coūtrey, but the worst of all, hath been riot and rebellion, as in former yeres begon in king Richard the secōds daies Iacke Strawe, Wilt wawe, and theire companions. In the tyme of king Henry the sixte, Iacke Cade, in the reigne of king Edwarde the fowerth the bastarde of Fawconbredge, and Geffrey Gate, in king Henry the seuenth his daies, Parkin warbeck and the black Smith. All which with their accomplices haue defaced lawe, and Armes. I amongest all this rascall rowte, that you haue spoken of, mee think you should leaue out Geffrey Gate, because I read of nothing that hee did, but spoiled beere houses at saint Katherins, and that was but twise, which was, either for brewing to muche, to theire customers beyond the Sea: or for putting to much water, in that they serued on this side the Sea: or els for both, which is as wel vsed as it was before.

G.

G. Although he himselfe di[illegible]kes, yet when a nomber of ligh[illegible]eddes are [illegible], some doeth one mischief, and som[illegible] an other. For they are not all of one dispositio[illegible] Vhere I leue, cõstrained by griefe, to heare [illegible] such antiquities, shoulde be defaced. Now I [illegible] shewe you of nine sondry mesles. whiche are [illegible] called, because they enter meddell the one withi[illegible] the other, contrary to the plaine partition.

The firste.

He beareth party per crosse wauey Sable, and Argent. This Cote maye not bee charged in the fower quarters with anye rauenynge beaste, excepte he ly[illegible] all the fielde.

The seconde.

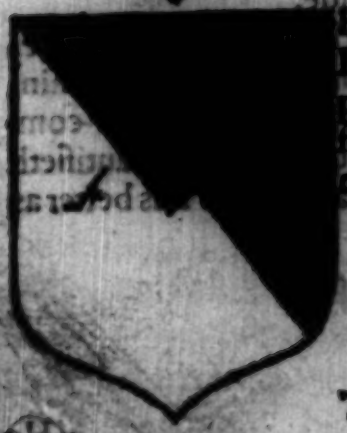
He b[illegible] party per [illegible]le, Nebu[illegible] Ermines & [illegible]min. Any [illegible] contrary com-bata[illegible] [illegible] autifieth the sa[illegible] [illegible] is better as it is.

He

He beareth party per Pale Bendle, Or, and purpure. This may not be occupied with any thinge, excepte it be counter Semies.

The thirde.

He beareth party per Bende batiled embatiled, and Sanguine. This maye haue but twoo tokens on it, and hauynge so, euery of them are as effectuall one in one field, although they be enemies.

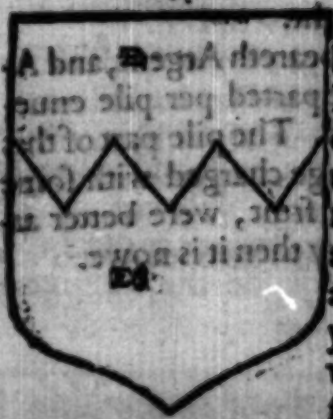


He beareth party per Bende Bendle, Argent, and purpure. Neuercharge this, for there can bee no better gained cote caried.

The fowerth.

He

He beareth partie par bende sinister Champain, Argent, and Geules. Any thinge set in triangle on this cote, honoureth the same, & a great encrease of commendation.



The fifth.

He beareth Ermine, and Ermines parted per Fesse dented. This is called Letally. If you be a gentilman of first cote armour, and the Prince geue you addicion, you may chose if you will parte youre owne with the other on this fashion.

The sixth.

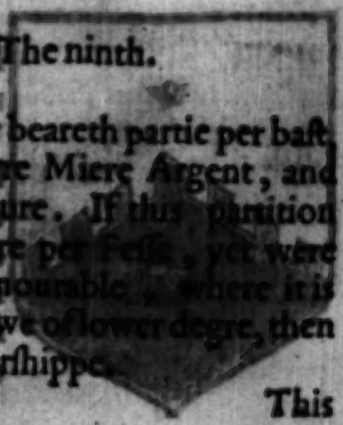
He beareth partie per Cheueron, embatiled, Or, and Vert. A triangle of anye bird or foule, setteth forth this cote, and maketh it double so faire, as it is now, & yet now of it selfe, it is aunche without any other addicion.

The seuenth.

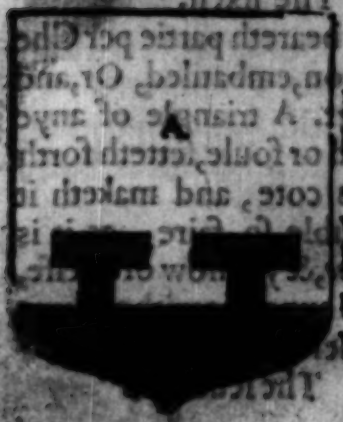
He beareth Or, & Tenne, parted per Saltier vndade. VVhich is asmuche to saie as wauied with a floode, & is good Armorye, but better if it were charged with flowers.

The eyght.

He beareth Argent, and Azure parted per pile enuecked. The pile part of this beinge charged with some egar fruit, were better armory then it is nowe.



The ninth.



He beareth partie per baste, bare Miere Argent, and Azure. If this partition were per Fesse, yet were honourable, where it is nowe of lower degre, then worshippe.

This

This Cote I ſette oute to you for youre learning. I founde it in the Cathedral church of Macklin, called Rumbolts church, & tooke the tricke of the ſame. It is blazed.

He beareth partie per baſt barre eraſed, Argent, and Vert. It is good and lawful armory.

Nine worthy partitions.

And if you will giue heede vnto me, I will tell you of nine moſt worthy partitions. And they are ſuche, as (though they occupy in one fielde more the one thinge) yet euery one of them is, in as a great effect as though it were onely one thing, by the onely ſouerayntie of theſe ſame particions, as followeth.

The firſte.

The fielde Argent, a croſſe Sanguine, betwene fower Safron flowers proper. This flower is pleaſaunte, and much comfortable to the beholder therof. wherof Salomõ ſaith, the frutes that ſproute in thee are like a Paradiſe of diuers flowers with ſafron. Safron, ſaith Theſſalus, comforteth the braine, maketh the hearte glad and ſtirreth

reth to the worke of Venus. For proofe wherof, beholde that good muſician, little Robin with his red breſt, who in ſo good time tempereth his delectable notes, that then he chereth man therwith, when all other birdes leaue him in the colde, coũfortleſſe. This prety Ruddoke I ſaye, of nature, thoughe he be not Venerious, yet is he by the eating of one chieue of Safron in a morninge nexte his heart, not onely made mery thereby: but it ſo boldeth his ſpirites, that he will not ſticke to challenge all creatures, bodye for bodye. In dede, to ſaye the trueth, for the quantitie of the litle foule, there is not his like in the large ſpace of earthe, or in the wyde circuite of ayer, the Bee only except.

The ſeconde.

He beareth Vert, a pale betwene two Tygers, Or.

This beaſte, as he is moſte ſwifteſt, ſo is he the moſte cruelleſt, & purſueth his praye with ſo greate yre, that if he take it not, he dieth of very frettinge anger. The Tyger (ſaith Ibe) periſheth for lack of his pray. He is frend to no beaſt. His enemye is the hunter, who when he taketh away the Tygers whelpes, caſteth in the purſuite of the Tyger, fayre looking myrrours. whereupon, whileſt he gaſeth, the hunter that dare not tary the Tigers comming, eſcapeth with fleeing.

The

The third.

The fielde Purpure, a bẽde Argent, betwen. ii. Camels proper colour.

This is a beaſt of moſt honorable charge. It appeared in the Bible, that who had ſtore of Camels, was counted a king, or a prince of mighty ſubſtaunce. His trauayle, is twiſe ſo farre in one daye, as the horſes, in two dayes: whome he hateth. The Sarazins honour the Camell, aboue all other, and keepe one feaſt daye, euery yere, becauſe their precious Alcaran, was founde about a Camels necke.

The field Téne, a Feſſe betwene ii. Oliphãts, Argent.

Iſidore writeth, that this beaſt is not only very ſtrõg for battayle, but alſo perſeueraunt & pollitique, and hath a diſcrecion, paſſinge al otherbeaſtes. vpon theſe the Medes, and Perſians fought, in towers of tree ſtrõgly furniſhed. The like alſo, appeareth in the Bible, by the mighty hoſtes of kyng Antiochus, both of charetts and Oliphãts wherein is ſhewed, that euery Oliphant was couered with a tower of wood, whereupon were xxxii.

valiaunt

valiaunt men with weapõs to fighte. This beaſt, as Plinie writeth, is of muche vertue, and very ſeruiceable with loue, towardes mann. For when trauaylers are out of their waye, the Oliphant will do all that he can, by familier tokens to bring them in againe. The dragõ is his enemye, who ſeeketh his bloud, for the temperat coldnes therof, to aſſwage his extreme heate. The Oliphante abhorreth muche, the grunting of Swyne.

The fifth.

The fielde Argent, a cheuron betwene three rockes Ermines. This is a plaier in the game of the cheſtes, & is called by that name. For as al caſtels haue fower ſpeciall towers to garde them frõ their enemies. So hath that ſquare cheſte borde, fower of theſe that ſtãdeth to garde the Kinges and Quenes, with all the people theron. This paſtime did that valiaunt prince King VVilliam the Conquerer, ſo muche vſe, that ſome time he loſt whole lordſhippes thereat. As in Lincolnſhiere, and els where I thinke the auncient Euidences therof can declare.

The

The sixth.

Hee beareth Azure a Filet Or, betweene three Bees proper. Of this little one Isidore maketh accoumpt, as amongest birdes. Wher of Plinie saith, that a man may note a good goueme ment of a publique welth, wisely maintained in perfit order vnder one prince by sundry officers, euen in the little Bee: for they haue amonge them, one to rule, which excelleth all other in greatnes, who although he lacke a sting, that should shew forth hys might, yet his good knowledge, wel declareth his wise gouernement, in leading the rest. For if the day following bee faire and drye, and without all perell of vehement blastes of wynde: In the morning early, he causeth his trõpet to sounde, wherwith all the residue prepare them selues to labour, and flye abrode, gathering nothing but that, that shalbe swete & profitable. The Captaine himselfe laboreth not for his own sustenance, but all the other for him. If any Drane enter into his prouince and consume the hony in hope to liue of his subiectes labors, forthwith, he gathereth knightes of his own order, and expelleth him. And when hys people into a larger multitude do encrease: then there is created amõgest them a prince with whõe they all Issue, to seke other habitatiõs, whiche in the ende, they find in some olde hollowe tree: ex-

cept the good wife Gribes (who hath prepared a pallace for him, and his people, with Musicall Instrumentes) requireth his grace to tarrye with her that winter. The Bee is not onely all good of hym selfe, but signifieth al goodnesse. As Plato beyng a child, sleaping in a Cradell, Bees sate on his lipps, whereuppon it was diuined, that he should shine in sweetenes of eloquence, and abounde in all diuine doctrine.

The seuenth.

Hee beareth Or, a Saltier Sable, betwene fower Rainardes passaunt proper. This beaste hath a preygnaunt witte, and is subtyll withal. He kepeth al yong broode of housholde (as chikens, goslinges, & ducklinges) from the Kite. Thoughe this beaste loue well to fare, and lye softe, yet he is contēted, to take for his own the denne of the Brock, who neuer made the same for hym, gettinge the same by vnclenlye policye. I coulde speake good thinges of this wylye beaste, but I referre those to the olde weomen of the countrey, who more delyte in his case then in the beast hym selfe.

The eyght. The

The fielde Argent, Geröns Geules, betweene three Camelions, Vert.

Thys is a little beaſte, and of marueylous hewe, for as the Ayer chaungeth, ſo doth hee, into the ſame colour. This of all other, is the fearfulleſt, and yet hee will not ſtarte. Plinie writeth, that hee is the enemy to the goſhauke: his lyuing is onelye of the Ayer, and neuer eateth anye thing, whiche I haue ſeene halfe a yeare proued.

The nynth.

He beareth Ermine, a Pile in point Geules, betwene two figſlips proper. This tree excelleth all other in fruitfulnes, for it beareth twiſe a yeare. So oft this is ſpoken of in Scripture, & of all good Authors ſo wel commended, that of all other, I leaſt nede to ſay any thing thereof, ſauyng that the Armory is right good and perfight.

The honorable Ordinaries charged.

Now that you knowe theſe ix. ſondry particions I will ſhewe you of nyne honorable Ordinaryes

charged I meane not only with these that follow here, but with all maner of thinges quick or dead. For these that I sett forth, are but exaples to shewe the rest.

Hee beareth Argent on a crosse verte, v. doues of the fielde. Of the naturall properties of the doue, Isidore writeth, that the doue is messenger of peace, which he brought betwene God and man, into the Arke of Noah, as plainly appeareth in Genesis. Christ likewise bad his Apostels (when he sent them out to preach) to be innocēt as doues. Ambrosius saithe, the doue is mylde and meeke, clene of kynde, plentyous of increase, frende of companye, and forgetfull of wronges. For as hee sayth, when their yong be taken from them, they morne not, for the hope they haue to gett mo. Aristotle affirmeth, that the doue is fearefull, & nicelye curious, for while shee taketh great aduisemēt of flyght, in the meane tyme, the arrowe arresteth her, for her to longe deliberation. Ambrose saithe that in Egipt, they are taught to beare letters out of one prouince, into another. Mawhomet taught one to stande on his shoulder, and eat meat out of his eare, thereby to deceaue the seelye people that counted hym a God. The fower Euangelistes doe write, that when Iesus was Baptized, and dyd praye, the Heauens were opened and

the

the ſpirite of God, the holy ghoſt, deſcended and came downe, lyke vnto a doue. For the doue, ſaith Iſidore, is all meeke and forgeueth all wronges.

The ſecond charge.

The fielde is Ermine, on a Chiefe Azure a Cherub Or. Iſidore writeth that the Cherubyns are the hyghеſt companye of Angelles, except Seraphins, and that they are verye nere to God and haue more parte of the beholding of the glorye of God, then anye vnder thē. Of whome is much mencion made in the Scriptures. Vpton ſayth, that if a gentleman marye a gentlewoman heyre, he maye beare her cote, vppon the chiefe of his. Whyche ſaying I referre to the iudgement of good Herehaughtes, makynge an ende of thys Cherub wyth the ſaying of ſainct Auguſtine, whiche is, Vnto thee O lorde, Cherubin and Seraphin doe ſinge with vnceſſable voyces.

The third charge.

He beareth Purpure, on a pale Sable. iii. emperiall Crownes, Or. Here it may ſtand in your choyſe, ſaith Ciriaſis, whether you will call them Or, or not. For (as hee ſaith) there is no emperiall crowne, but of golde. But as for other crownes, there are, of all other mettalles, theire colour therefore muſt be named.

The fowerth.

The fielde is Argent on a Bende Sable, iii. Lyons heddes eraſed of the firſte crowned Or.

Thys was the cote of an auncient Gentleman of blood, lignage, & cote armour, & alſo of condicios a notable houſholdkeper & good alwaies els, whoſe name was maiſter Robert Wroth, of Durans in Enfielde. I am compelled to ſpeake good of him, not onelye for the learning I receaued at his coſte, but for the loue hee bare to mee alwaies, whileſt he liued.

The

The fyfth.

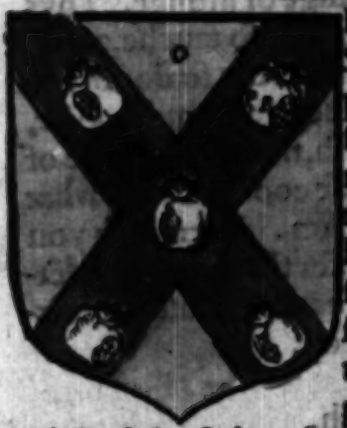
Hee beareth Tenne, on a Feſſe Or.ii.Swallowes volant Sable.

The Swallow is the happy Callygate knight, for hee bringeth to England good newes that ſpring tyme is at hande. Howe well hee loueth the ſwete Ayer,it is well approued by hys feedynge, who neuer eateth his meate,but in the Ayer, and that is alſo Ayrye, as of gnattes and flyes, whereof hee feedeth flyeng,and neuer eateth ſtandinge or ſittinge. Thys Byrde loueth mannes companye ſo muche,as hee bredinge,where hee payeth no rent,ſo dooth hee geeue vnto his landlorde, ſuche a ſinguler gifte, that whereſoeuer hee bredeth,the good manne of the houſe, is not there made coockwolde, what daye ſo euer hee bee maried on. Heere alſo you ſhall haue a rule,that all byrdes that bee not of rauenynge kinde, when they eate, it muſt bee tearmed feeding,and tell whereon.

The ſixth.

The fielde is Geules on a Cheueron Ermin, two Porcupines combatand, Sanguine. Theſe are dyuers of ſhape, for the head is lyke vnto the head of a hare, eares lyke man, chriſled lyke a Pecock, the bodye like a hogge, the fore feete like a Badger, the hinder feete like a beare. This beaſt abydeth nere the ſea ſyde, and yet lyueth by fruit only, and ſildom drinketh. When hee is hunted, hee wil ſhute his quilles, from him, whiche quilles if they ſtrike into the ſinewes, they poyſon, which is holpen by the blood, or fatneſſe of the ſame beaſt.

The ſeuenth.



He beareth Or, in a Saltier Sanguine, v. Pomegranads proper. This of all other fruites, is moſt meruelous to beholde, not onelye for the outward ſhape therof, but alſo for the pleaſaunt fruit conteined within the ſame, moſt comfortable to the pithe of manne. The figure whereof ſo well delyted God the father, that it was not only commaũded to be caſt in braſſe, as appeareth in the Byble, but embrodered alſo, as a bewtifying of the Temple workes, and others.

The

The eyght.

He beareth Blewe, on a ſcocheon Argẽt, a Crabbe Tenne. Thoughe this fiſhe by nature, groweth in ſhort time from litell to muche, yet, where all other go forward, this goeth ſidelong, or backeward. The crabbe getteth his liuing by pollicy. For whileſt the oyſter gapeth for the Ayer, the Crabbe ſtelingly taketh a ſtone, & putteth betwen the two ſhelles, whereby he feedeth thereō ſafely, without any daunger to himſelfe.

The ninth.

He beareth Azure. ii. Giroūs Argẽt, charged with Marigoldes proper. This flower, for the beautie ther of, is called the ſunnes Spouſe, not only becauſe it is, of the ſame colour, as euidẽtly appeareth to eche mā, but whẽ the Sunne riſeth, it diſcloſeth, oppoſite to the Sunne, & ſo cōtinueth, as it were beholding the ſame. For when the Sunne, is in the middel of heauẽ, thẽ is the ſame flower ful ſpred abrod. And as the ſūne goeth down, ſo cloſeth the ſame flower & continueth ſo all the night. I could write much of this, but I liſt not authoriſe any thing vpō the ſuperſti-

perſticious opinions of fryers thoſe toyes, which they would ſeme gorgeouſly, to ſet out, vnder the name of natural Magike, I yelde them wholy vp to their protectiõ, as worthie patrones of ſuch leude vanities, and geue vnto them iii. B. iii. F. and. iii. L. But that you might by proofe ſee, that before you haue learned, I here haue ſet out to you a Cote, wyth the doublinge heretofore reherſed, and it is thus blazed.

He beareth Sable a croſſe engrayled betwene fower Eagles diſplayed, Argent, charged with v. Lions of the firſte. This is as fayer a Cote as you ſhall ſee amongeſt twoo thouſande. For, the partition of theſe iiii. Eagles, maketh euerye of them as effectuall, as if there were but one onely. For if they were not parted, with one of the ix. honorable Ordonaries, then were they Eagletts. The croſſe charged is called of olde Herehaughtes, the firſt quadrate Royall, becauſe there is the nomber of v. theron, here is to be vnderſtande, that in this Scocheon there is ii. perfect cotes, which maye be to you, an eſpeciall good leſſon of Armes. L. whether are Roundels of al ſuch coloures, as ye haue ſpoken of here before: or ſhal they be named Roundells of thoſe colours? G. They ſhal not be ſo named. For euery of them, as they differ in colour, ſo haue they

ſondry

ſondrye names, as by example I will ſhewe you, following therin the nomber of nine, as in others here before I haue taught you. Therefore for your learning, the Cotes ſhalbe ſeuerally numbred, not meaning here in curiouſly to obſerue one maner, of nũber in them all, nor yet to place them al after one faſhion.

The firſte.

He beareth Geules. iii beyſauntes in chiefe. This is a tallant which containeth of Troye weight, a hudred fower pound, and two oũces, and is a lump of gold, the valewe wereof is, 3750. pounds eſterling. Of theſe beiſauntes you ſhall rede diuerſlye in Scripture, as when Salomon had geuen vnto Hiram. xx. Cities, he againe, of good harte, gaue Salomon 120. beiſauntes of golde, whereof theſe tooke their firſte name.

The field Sable, iii. plates in triangle. It were blazonne good enoughe, if ye ſaid no more but. iii. plats. for when the nõber three is reherſed in Armes, it is for a general Ruſe, on this faſhion. Theſe are called plats, becauſe they are ſiluer, & haue no ſimilitude on them, but plaine round, as though they were

ſhaped

shaped to the coygne.

The third.

He beareth Argent iii. pomeis in pale.

VVhiche is asmuch to be vnderstande as. iii. greene Appels. yet, if ye see anye grene appels, in their proper forme, ye shall not so terme then, but onely these and in this colour onely.

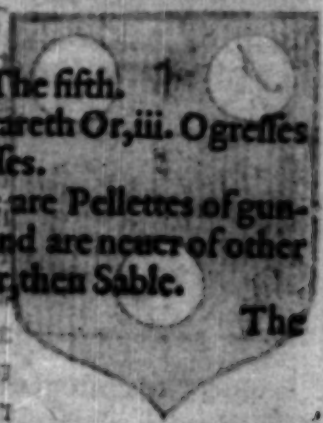
The fowerth.

The field Or, iii. heurtes in Bende. These appeare light blewe, and come by some violent stroke; on men they are called hurtes, but on women, they are comonly called Tunge Molles.

The fifth.

He beareth Or, iii. Ogresses in Fesses.

These are Pellettes of gunnes, and are neuer of other colour, then Sable.

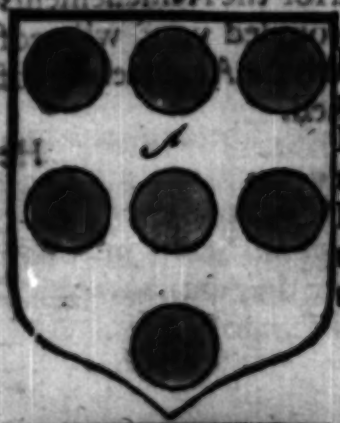


The

The Sixte.

The fielde is Or, v. Golpes, two, two, and one.

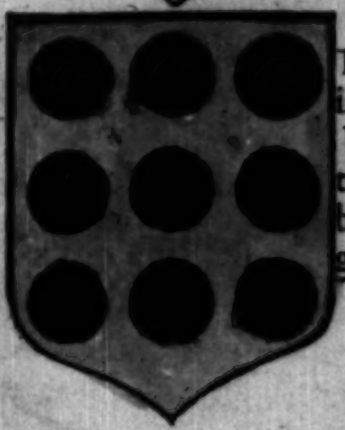
Theſe are in ſignification woundes it is therefore at your choſe, whether you wil ſo terme them, or not.



The ſeuenth.

He beareth Argent. vii. Orenges iii. iii. and one.

Becauſe the Oringe is of the ſame colour, and is alſo Rounde. Therfore haue theſe, their proper name, of the ſame frute.



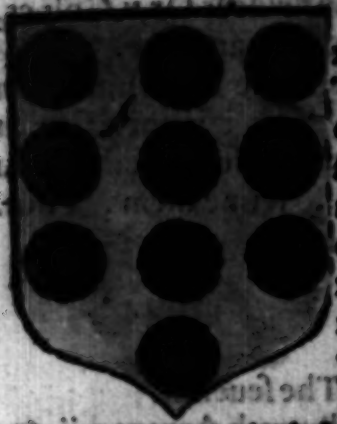
The eyght.

The fielde Or, ix. Guzes. iii. iii. and iii.

The meaninge whereof is the bal of the eye, and is ſo blazed, although it be Sanguine of colour.

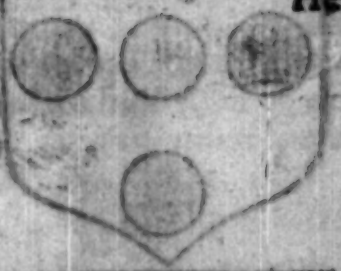
The

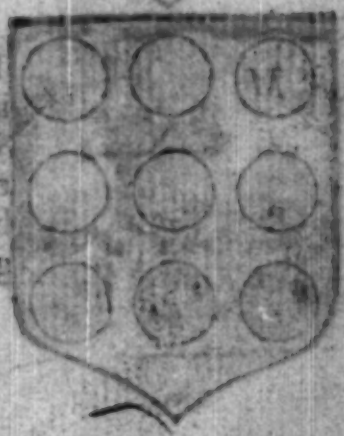
The nynthe.



He beareth Or, x. torteauxes, iii. iii. iii. and one. Theſe haue bene called of olde blazoures, waſtelles and are cakes of bread, but muſt bee named by none other name then torteauxes. This nowe done, I meane alſo to ende with you for the Achieuements I promiſed you, whereof here followeth the laſt, and is the Achieuement of an Eſquier, and is thus blazed.

He





He beareth Argent, on a Fesse Geules, one flower deluce, and two cressants Or, betwene two Lyons passaunte, gardauntes Sable.

The

The Tymber, a dimy Lion rampande, gardant Sable, ſette on a wrethe, Or, and Azure, manteled Geules, doubled Argent, all aboue his owne deuiſe, as ye maye ſee. Theſe apperteyned to maiſter Richarde Goodricke of Stanmare, a gentleman of the auncient houſe of Grayes Inne, whileſt he liued: A worthy counſeller to the Queenes highnes that nowe is, A worthy man well ſeene in all the liberall artes, whoſe fame dyd riſe by ſounde counſel and vpright dealing in the lawes. Suche a frende he was, to thoſe that neded him, that by his actes he put in execution the rare points of frendſhippe highly commẽded by Socrates, & ſildome practiſed of others. whoſe goodnes as I cõfeſſe my ſelfe to haue taſted: ſo with griefe I bewaile his lacke, beinge no leſſe bemoned of his neighbors, then his goodnes toward thẽ iuſtly deſerued the ſame. But fare he wel in heauen, and all his frends on earth, that hope, till then, to mete with him. L. you ſaid you woulde do this Achieuement for my learnige, & I cannot perceaue, to learne any thing therin, but the blaſonne therof. G. I badd you at the firſt, to haue regarde to the helmettes, and the ſeuerall ſtanding of them, which is the very cauſe, that I haue ſet forth to you, all theſe fower Achieuements. And further to ſhewe you, that there is a rule, that armes are not good, that haue three of the honorable Ordonaries. You Painters and Glaſiers take a rule with you, that when you ſet forthe any wrethe, to ſett the mettal firſt. And now I purpoſe to ſhewe you nine ſondry cotes, that are called cotes commixte, of two of the foreſaide nine

hono-

honorable Ordonaries, and are perfect good Armory, of the which this is the firste.

Cotes commixt with two of the honorable Ordinaries.

The firste.

He beareth Barwaies, fixe pieces Or, and Azure, on a chiefe of the firste, three pallets betwene ii. Equires bast dexter, and Sinister of the second. An Escocheon of pretence, Argent. L. eyther you doe mistake the matter, in Blazon of thys cote, or els many haue erred, that haue ben good Herehaughtes. For I haue hearde this cote blazed in this wise. But firste, for that I would be loth to breake any rule, I pray you of your lycence therin. G. Go to saye on, and take hede you break no mo rules, but that one. L. Hee beareth Barrye of vi. pieces, Or, and Azure on a chief Or, three pales Azure, betwene ii. Cantones Ierones, Or, and Azure, an escocheon Argent. G. Besyde naming of colour and mettall to oft, you haue broken three rules. The firste you say Barrye of vi pieces, where your rule teacheth you, that you can haue but v. pieces because the barre conteineth the fifth parte of the fielde. The seconde breche of your rule is, you saye. iii. pales, where the contentes of a pale is fully the thirde parte of the fielde. How can ye then haue three pales, whē by your rule ye can haue but one pale i one cote?

The thirde, you terme twoe Cantones Ierones, when they are both parted per bende. This cote is the triall of an Herehaught. For it hath beene thought, that hee that coulde well blaze it without offence, were conninge in that pointe of thys arte. But I will teach you a shorter waye, then hath beene yet spoken of, you shall saye, that it is Earle Mortymers of March, his cote, which for the rarenes thereof, fullye descrieth the same, wythout anye further emblazonne. This Earledome was translated from a kingdome, established firste, by Penda, a Saxon, the firste king thereof. Thoughe this cote bee thus commixte, and countercoloured, yet is it verye auncient and faire, as appeareth by thenheritance thereof.

The second.

The fielde Sanguine, a chiefe and pale Ermines. Thys pale was geuen after it hadd a chiefe, because they were both of one coloure, there goeth no purfle betweene.

The

The thirde.

Hee beareth Checkey, Or, and Azure.

This thoughe it do not ſo appeare in this cote: yet ſome time it is a compoũd of pales and barres. But here is neither the content of the one, nor of the other.

The fowerth.

The fielde Argent, a Feſſe and Cantone, Geules. The Feſſe was firſte, & then the Cantone was geuen in reward. Beeing of one colour, they are not purfelde.

The fifth.

Hee beareth Palye Bende, Vert and Ermynes.

Although, theſe bee not pales, you muſt tell them, as this of v. peces, but you ſhall not neede to tell the Bendes.

The sixth.

Hee beareth Barrye bende, Geules, and Or.

This cõtinually is of eight pieces, and is properlye so called without other name.

The seuenth.

Hee beareth Or, a barre betweene twoe Cheuerons, Geules.

This is caled of olde Herehaughtes a cote bially, how be it, it is very auncient.

The eyght.

He beareth Argent a Pale on chiefe and .ii. closettes, Sable.

These closetts were a barre and the Pale came downe right, but because a barre may not lye on a Pale, therfore it was deuyded, as ye see.

The

The ninth.

He beareth Losengye, Argent and Sable. Thoughe this shoulde appere, to bee Bend counter Bende: yet is it so blazed. Like as ye haue this Losengy, so maye you haue Masculy and fusuly, of which sorte, some exãples, shall followe profitable for your learning.

The field Azure. 3. Losenges, Or, voided of the firste Diuers times you shal haue them whole. This is longer then the Mascle, and not so long as the fusile, sometime also you shall haue it voyded, of some other colour.

He beareth Argent iii. Fusiles in Fesse Geules. One sure waye ye haue to know this from the other, besides his length. For it is neuer perfed or voyded, sauynge that it is otherwise sette, as in bende or triangle, or otherwise. The french men

take it for a Spindell, and wee take it for a weuers ſhettell: and the Dutche men take it for a milpeck.

Hee beareth Geules, iii. Maſcles Or, voyded of the fielde. The Maſcle ought alwaies to be ſquare, whether it be voided or whole. L. are they none otherwiſe borne, but by the nũber of three? G. Yes, to the number of tenne, as here followeth. Vpton ſayeth, that Lofinges ſhould not be borne, but Bendye, or in bende, which if you note well: is trew.

The fielde is Argent. vii. Maſcles Geules, voyded iii. iii. and one. Theſe were the Armes of one Braybroke, as appeareth in the glaſſe windows of Poules. He hath ben ſome benefactour to that ſame church. I would wiſh, that al ſuche gentilmen, as haue beene beneficial to the reedifyig of the ſame, ſhould haue their armes ſett vp in the church, as a memory of their liberalitie: as in dyuerſe places of Englande, there yet remaineth, the remembrance of good men, gone to God, of long time ſithens. Wel I wil ſhew you one cote, whiche differeth in it ſelfe, and then I hope not to trouble ye long.

Hee

He beareth Sable, a Frette Or. This is commonlye ſo called, For when there are mo peces, then muſte you tell them.

He beareth Sable, a Frette of viii. pieces Argent. But if there bee mo then viii. Peces, then ſhall it be blazed Frette and neuer tell the pices.

The fielde Geules, a Frett engrailed Ermyne. If thys Fret bee of mo peces then ye here ſee, this altereth it from the ſame name, and is blazed dyapre, and ſo commeth it, of all other thinges aboue nombred as for an example.

He beareth Geules billett, Or. In some cote, ye shall haue billettes, vnder the nomber of tenne, then shal you tell the nomber what it is.

He bereth Or, gutt Geuls. It is at youre choise, whether ye wil saye Geules or not. For Geules is the proper coloure of drops. To perfite you in blazon, hereafter shal follow, ix. sundry escocheōs ī triāgle, which of al mē, in tricking, tellīg, shewing & blazing, are no otherwise named then as here shal follow.

¶ Nyne sundry thinges borne in triangle,

The first.

The fielde Sable a plate betwene three Towers, ports opē, triple towered, Argēt. If there were but one of these only, then shoulde ye call it a Castel, & if the port therof were opē, ye should terme it then displayed.

The

The seconde.

He beareth Argent. iii. Escocheons in triangle. The first Geules, thre Lyons passant gardant Or. The seconde Geules iii. Katherine wheles Or. The thirde geules, iii, oges Argent. Although euerye of these are proper cotes, yet are they not so estemed on this fashion, excepte they were otherwise marcealled. The Herehaughtes knowe the cause why these are so borne, but .iiii. of these, may not be borne in such order.

The thirde.

He beareth Geules, iii. arming Swordes argent, hiltes & pomils Or, the neufes Sable, pointes in pointes of the Targe. Sithe I am in hande with the Sworde, I will speke somwhat thereof beside Blazonne, but yet that, that belongeth to this arte. The Swordes that are borne before the hedd officers of Borowghes, or other corporate Townes, representinge the state and Princely office, of the Queenes moste excellent maiestie, the chiefe gouernour, (whersoeuer it be) it is not like, for the orderly bearig thereof to the right bearig the same

within

within her chamber of London, which is onelye for lacke of knowledge therin, vnto whome I say, that when that Sworde is borne for her grace, the berer therof muste carry it vpright, the hiltes being holden vnder his bulke, and the blade, directly vp the mideſt of his breſt, and ſo foorth betwene the Sworde bearers Browes. But if the ſword bearer of any Towne, do bere the ſame for a Duke, then the blade thereof, muſte lene from the hedd, betwene the necke, and the righte ſhoulder, nerer to the hedd thē the ſhoulder. He that likewiſe ſhall bere a ſworde for an Earle, muſt cary the ſame, betwene the pointe of the ſhoulder, and the elbowe. And he that beareth a ſworde for a Baron, muſte beare the ſame, in the bought of the arme, that is directly againſte the ioint. I had occaſion to ſpeake of this, becauſe I haue ſeene the faulte thereof, in ſome townes of England.

The fowerth.

The fielde Or, three hedds de Chiuals coped, Sable, brideled Argent. If the Taſſell were of other colour then the brydell, it is no matter at all. To beare the hedd of any thinge in armes, is the moſte woorthieſt part, and moſt honorable in bearing.

The

The fifth.

He beareth Azure iii. cuppes couered, Or.

The Grecians in their banquets, couered their cupps for feare of empoisonyng, but the Italians can do that without cuppes, and with cuppes couered also.

The sixth.

The fielde Or, iii. Mullets perced of the field Geules. Somtime you shall haue them perced, of some other colour, thē the field which must be tolde. For the persinge, is difference enoghe.

The seuenth.

The field Azure, three Caterfoyls Or, Slipped argēt. This though it be termed a foyle, yet is it a flower by the name of the prime rose This of all other flowers bringeth good tidigs vnto mā, that the Spring of the yere, is at hāde. The flower likewise especially whē the leaues

leaues therof, be but to the nomber of fower, beinge founde, is the rather with a certaintie taken from the grounde, and the more eſteemed, becauſe as it is commonly called a trewe loue, ſo it importeth a maner good lucke vnto the firſt finder therof.

The eyght.

He beareth Argent. iii. Eſcaloppes Geules.

This is a ſhelfiſhe, engendred of the Ayer, & dewe which (as Dioſcorides writeth) hath no blood I it, & yet in más body it turneth into blood, quickelieſt of any fode. This being eaten raw helpeth Suffetus chiefly of all other thinges. The ſhel therof is the faireſt inſtrument that can be, being of natures makinge, whiche for the beauties ſake is put in the collers, of the Knightes of Saint Mighelles order.

The ninth.

The fielde Argent. iii. buckles loſenges Geules. The buckle was of ſuch eſtimation in the olde time, that fewe of honor, ware their girdles without, whoſe propertie is to keepe cloſe the garments of man to the bodye, for the healthe of him. For all that is within the warde of the ſame, is with-

without perill of leasing, wherefore, who that beareth that in armes, it is a good token and signification of suertie of his faith, & seruice. L. If it would please you to staye here a while, I would aske you one question of gentlewomen. VVhen they are maydens, & continue so, howe should they beare their Cotes, and whether shall they beare any? G. I wyll aunswere you the rather, because it is womens matters. Gentilwomen haue borne Armes in fielde, and also haue ben endewed wyth their owne Armes, in two sortes, as this. Gentilwomē, vnder the degree of a coūtesse, haue Armes on Tabertes, but the counteſſe and so vpwards shal haue their Armes id Surcotes, and mantelles. But Surcotes serue only for the field. L. Haue any vsed the fielde? G. Yea manye, and that to their greate renoune, of the whiche I wil shewe you the names of nyne, whereof some haue byn of elder fame, & some againe sithens, and a littell before, that famouse conquerour King VVilliam of Englande. VVhose names, as time hath broughte forth: So shall they hereafter ensue. Gwendolena the wyfe of Locrinus, duringe the minoritie of Maddā her Sonne, wisely gouerned this lande, beautifying it with the buildings of goodly cities. Cordeilla, the doughter and heire of leyr her father, by iust title of inheritaunce, with such wisedome, temperaūce, and noble courage Raigned, that I am constrained not to passe her worthye doings in Silence, but so farr forth to vtter the same, as maie be to the praise of her, who lefte behinde such a noble pattern of princely stomake as by all her doings maye righte

well

well appeare. Leir, ſonne of Bladud (that practiſing Icarus hisfeate, receaued the Guerdon therof) had iſſue three doughters as his only heires. Gonorilla, Regan, and Cordeilla. This man well ſtepte in yeres, hoping no more for any further iſſue, determined with himſelfe, that the diſpoſition of the kingdome ſhoulde declare his good will towards theſe his doughters, as aunſweringe their dewtie towardes him. wherupon moued to knowe their ſeuerall affectió & doughterly loue, one time calling them al before him, orderly aſked them, what & how their good will was to him. The eldeſt anſwered, that as nature had made him her father, ſo reaſon likewiſe & deuty, taught her to owe to him higheſt reuerence, & obedience aboue all things. whoſe aunſwere in ſuch ſorte pleaſed the old mā, being further mixed with a certaine praiſe of him, that he again in recompēce therof, declared what his good wil, towards her was, and what hereafter further it ſhould be. The ſecond hearing the aunſwere of her elder Siſter, & looking to the rewarde promiſed, aunſwered in ſuche ſorte as her former Siſter did, rewarded with like wordes of the olde man, as the other was. VVhen it came to Cordeilla her courſe to anſwere the demaūd, ſomuch (quod ſhe) as thou haſte ſomuche art thou worth, and ſo well do I loue thee. VVhen that the olde man was not fedd with flattring words of this his daughter, as he looked for, his ireful harte ſtraight braided out wrothfull wordes of wreke and reuenge, enforcinge her to ſhun the rage, thus thūdered out againſt her. Straight waie therfore to execute his irefull doome, Gonorialla is betrothed to the Duke of Corinwall, & Regan, to the Duke

of Albania, the kingdome being assured equally to
discende betwene them. Aganippus then King of
Fraunce, a yong man & vnmaried, to whome this
Cordeilla fledd from presence of her father, behol
ding her beauty pitying this her chaunce, fel there
with all in loue with her, & shortly after was mari-
ed to her. The dukes gaping stil for the kingdome,
(when death woulde not yeld thē that, that they
looked for) by treason they sought to preuent the
same. And therupon denounsing battaile againste
their olde father, vnwildy for the warres, expelled
him his realme, & depriued him of his kingdome,
who ī this case, enforsed therto, flieth to his dough
ter Cordeilla, whome before he had renounsed.
She acknowledging her father, forgetting the iniu
rie past, with rescouce releeueth him, restoreth his
kingdome to him, ouercoming in fight the dukes
that erste by cōquest, frō their father had gotte the
same, & thus departeth to her husbande againe. In
short space after, died both the kings, that is to say,
her husbād, & her father. whereupō she returneth
to this Realme, to gouerne the same. where she li-
ued & raigned, til by treasō of Morgā, & Cuneda-
gius her Sisters children, she vnawares was impri-
soned. Her noble hart not suffring thraldome that
Aye before had liued at large, by stoute courage
did cause her handes to quite her life therof. Yf I
shoulde tell you of the noble actes of Marcia wife
to Guinthelinus a woman not nobled so much by
birth, as by her excellēt learning & knowledge, frō
whome proceeded Lawes, so greately esteined a-
mōg the Britains, as they were hallowed wyth her
name, or if I shoulde declare the stout courage of

Arlet

Arlet, mother to the mighty Duke the Conquerour, Mauld the Empreſſe, Helenor wife to Kynge Henry the thirde. Iſabell wife to Kinge Edwarde the ſecond. Philip wife to king Edward the third, Iane wife to king Edward the fowerth: I ſhoulde werye you, before that I could well make an ende. And therfore to retourne to your queſtion. Gentilwomen maye beare their fathers cotes whole without difference. For if a Gentilman haue twenty doughters, and mo, yet they ſhall all beare their fathers Armes without difference. But there is an order of bearing the ſame, which while the gentilwomā is a mayd, ſhe muſt beare the ſame in loſing wiſe, as for enſample here foloweth a Scocheon ſo made.

This gentilwomā hath on barwiſe vi. pices Geules, and Argent, on a chiefe Or, a Lyon paſſaunt Azure.

L. If this gentilwoman were a widow (as God defend) how ſhould ſhe then beare the armes?

G. Then is it at her choyſe, whether ſhe wil vſe them on this faſhiō, or ſet the armes of her huſband, in Pale on the righte ſide of her owne L. but I pray you one queſtion more, and then to an ende, for that matter, whiche I will put to you, as a caſe of the law. Sir Iohn

Iohn Argent hath to his firſte wife, the Lady Or, doughter & only heire of the Earle of Geules, by who he hath iſſu a doughter named Azure, the Lady Or abouesaid, dieth without any other iſſu: Sir Iohn Argét hath to his ſecond wife, Dame Sable, the doughter & heire of the Earle of Vert, & hath iſſue a ſonne: ſhall not the gentilwoman Azure, firſt begotten beare her fathers cote, as heire, and her heires for euer? G. No, for the heire male hath gotten the fathers cote to him, and to his heires: Although hee were laſt borne. But ſhee ſhall beare the ſame as a woman, but her mothers cote ſhee may beare, to her and to her heires for euer. And yet, becauſe it ſhalbee knowen that ſhee was the daughter of ſuch a gentilman, by the curteſye of Armes, ſhee maye beare her ſaide fathers cote, on the chiefe, vpon her mothers cote, as appeareth in the Eſcocheon aboue blazed. Where ye ſhall ſee a chiefe aboue a cote, and all but one Eſcocheon.

Yet farther to inſtruct you in gentilwomés cotes. A Gentlewoman borne, wedded to one, hauynge no cote Armour, they hauyng iſſue a ſonne, which is termed in the lawe of armes, her ſonne: The ſame ſonne I ſay, maye beare her cote armour, duryng his life, with a difference Cynquefoyle, by the curteſy of armes, and this is called, a laſed cote armour.

The fielde Azure a Garbe Or, with a bande Geules. This is a sheaf of wheate, but though it were rye, barley, or Comyn, or what soeuer it were, it is sufficient in blazonne, to call it a Garbe, telling the colour of mettall, whereof it is. To make any commendacion of this, it nedeth not, for all people praise it, that cannot liue without it.

He beareth Azure, a Bason, Or. filled with Oliues vert. The tree of this fruite (as Isidore writeth) is a tree of peace. For so it well appeared, whē the Doue brought of the same to Noah, being in the Arke, i token of peace, betwene God and manne, Martianus saith. The Oliue tree holdeth in it selfe al bitternes, and yeldeth to all other sweete sauour, and holesome foode. The hebrue Rabbines assigne this to be the Standerd of the tribe of Asser, wher unto they annexe this woord, out of Genesis, he shall giue pleasure for a king.

Hee

He beareth Argent a palm tree Verte. This (as Isidore writeth) is a tree of victory for all the victorious princes in the olde tyme returning from greate battayles and myghtye enterprises, bare Palme in theire triumphes. This tree is noble, faire and greene continually, wherefore Dauyd saith, that the righteous shall florishe as the Palme tree, whiche is to bee vnderstanded for euer.

The field Or, an Oke tree, Verte. Plinie writeth, that this is apt for mighty buildinges, for the strengthe thereof. Whereto assenteth the Prophet Amos. Ouid saieth, that this tree was halowed to Iupiter, & that the Akhornes were the foode of man, as bread is nowe. Besides it is manifoldlye spoken of in the scriptures. Whereof I note one: when the children of Israell were oppressed of the Madianites, the Aungell of the Lorde sate vnder an Oke, and sayde to Gedeon, the Lorde is with thee, thou mightye manne of warre. Wherof I take it, that he was made gods lieutenãt

vnder an Oke tree, to signifie the strength that hee should haue in fighting against his enemies.

He beareth Argent, a mandrage proper.

Dioscorides saith, the Mãdrage is a sleping herbe. This hearbe is thought to haue other vertues, then I speak of, which for because sainct Augustine wryteth against, I omitt to tell. The Hebrue Rabbines say, thys was the stãderd of the tribe of Ruben, writing vpon Genesis, where it is saide. Ruben went out in the daies of the wheat harueft and found Mandragora in the fieldes.

The fielde Geules, a Rose Or. This flower of al other is the bewtifalleft to beholde, and of most cõfortable smell. Plinie writeth that amonge all flowers of the world, the Rose is chifeft, and beareth the prise. Therfore saith he, the chifeft part of man (whiche is the hed) is crowned wyth Roses. And so agreeth that is written in the booke of wisedome. Let vs crowne our selues with Roses, meaning with the swete smell of Heaues ioies. Of this golden Rose I coulde saye more, but because it is Romish I put it of.

Hee

Hee beareth Argent a flower deluse sable. Although this be of colour Sable, yet naturallye it hath all the colours of a Rainbow, which geueth vnto the beholder thereof a marueilous delight, and yet is not delectable in smel, but the roote conteineth in it, a sweete sauour, especially whē the Philosopher hath corrected it in nature, & yet most terrible of taste. The leaffe, as it is like vnto Gods rodde, so is the sauour therof, noysome to the hed and Irkesome to the stomacke of man. The french Herehaughts do write, that God sent it vnto their king, by an Angell, in token of continuall tribulacyon. Whether theire owne woordes haue proued true, I referre it to the iudgement of suche, as haue reade theire owne Tragedies. Wherein hee shall finde them beaten, with the same onelye, for rebelling against theire naturall liege lordes, the kinges of England. I could write more, but sith it accordeth not to my purpose, I wil herewith leaue of, and returne to the flower deluce, telling you, that you shall learne by it, that when thinges are borne in their naturall colour: then hath the first bearer, somethinge in him, correspondent to the naturall propertie therof. But when they are altered frō their proper colours, then is there to be considered, either the addicion or subtraction. And so take this for a generall rule of all other thinges.

The field is Geules a sinkfoil Or, perfed of the fild. This is a goodly flower to bee borne in Armes, and verye auncient. This flower neuer faileth, for at all times, in the yeare, ye shall haue one of the nyne sundry colours. As for Or, Ranuncula, for Argent the Ielemin, For Geules, the Rose, for Azure, perwinke, for Sable dwale, for verte fiue leaued grasse, for purpure buglose, for Tenne popye, for Sanguine the Stock gilliflower, whiche colours are conteined within the number of the Sinquefoile aforesaid. Therefore, esteeme this number with the flower, as worthye of bearing. For he that beareth the same, should haue his fiue wittes, as tasting, hearing, seeing, towching & smelling, at his owne will, and wisdome to vse the to goddes will, as Dauid saith, the iust mans lyfe, shall neuer wither, so shall the vertuous bearer of this flower neuer be vanquished.

He beareth Or, a Treffoyle, double slepped verte. Thys herbe is a speciall foode to all cattell, muche norishing them, whereby a man is the better fedde. As this herbe continueth alwaies greene so should the bearer therof continue in vertue & righteousnes, for so as Dauyd saith,

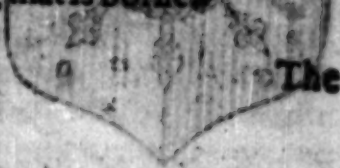
ſaith, hee ſhall floriſhe as the greene leaffe. Thys leaffe may bee taken for the vnion of three in one ſubſtaunce. Here I will ſhewe you a ſecrete of ſurgerye, that is, if anye member of a manne, be clene cutt from other, with this leafe I will ioyne them together, as though they had not bene ſeperated.

Hee beareth Sable, an Arke Or. This was the Standerd of the hoſte of Leuites, becauſe they had the charge thereof. To what yſe, thys was ordeyned the Scriptures do declare, wherfore I ceaſe of that.

The field quartered Or, & Geules, an Eſcarbuncle, with viii. Staues, nowey fluered Sable. The Carbuncle, is a moſte precious ſtone, and ſhineth as fier with beames and not darkned with the night, but is moſte like vntoo a Sunne beame, or vnto a flame of fier. As Iſidore writeth, if it bee throwen into the fier, the fier ſeemeth to bee quenched, or as the coles were dead.

And if water be caſt theron, then is it hote as fier, if it be grauen, it neuer deliuereth anye figure perfectly into waxe, or other thing, diſdaining as it ſeemeth, to be put to ſo meane an vſe.

He beareth Azure, a Katherin whele Argent. This is ſo called, becauſe Maxencius the Emperour, had prepared fower in like faſhion, to teare the fleſhe of the bleſſed virgin Saint Katherine, whoſe wheles, brake al to peces, and ſlew fower thouſand paynimes by the wrath of God, as that olde doctor, and father Athanacius writeth, who was her ſcholemaſter. L. I think this be a honorable Armes, although it be borne of ſome. G. It is ſo honorable, that the Katherin wheles, are a banner of honour, appertaininge to the kinges of this Realme. For ſuche was the firſte bearer thereof, as within theſe. 200. yeares, there hath proceeded from her and hers, by birth three Emperours, fower Empreſſes. xxi. kinges, & xv. Queenes beſide Dukes, Marqueſſes, and Earles. So that the bearer honoreth the thing that is borne.



The

The field is Sable, a Helme Argent. Helmettes haue bin vſed of diuerſe faſhiõs and of diuerſe mettalles, but the aunciẽteſt were of braſſe, as appeareth in the firſt booke of kinges. when Dauid ſhould fight againſt Goliath, Saul did ſet a Helmet of braſſe vpõ his head. After they were made of Steele, as appeareth by that is writen, in the firſte booke of Machabees where kyng Antiochus, had a thouſande men with helmettes of ſtele, vpon their headdes.

He beareth Geules a Lauce Argẽt, with the ſhaft Sable. The Hebrue Rabbeis, write vpõ Numery that this was the Standarde of the tribe of Simeons.

The

The fielde Or, a Pheon Azure, which ſignifieth the hedd of a Darte.

This is a perillous weapon, and commeth with greate vehemence, beinge ſwiftly ſorted with a ſtrog Arme. Therto accordeth the ſaying of Zacharye. The lorde God his dartes ſhall ſhall go forth, as the Lightninge.

The fielde Geules, a righte hande in Pale, Argent. The right hande hath the name of gifte (as Iſidore ſeith) and that the ſuertie of peace is geuen with the ſame, & is witnes of fayth, truſt, and ſaluacion. For ſo Tulli ment when he ſaide, I gaue publike faith, vpon the promiſe of the Senatours. That is to ſaye he offered forth his righte hande, as a pledge thereof. Saincte Paule in his Epiſtle to the Galathians, mencioneth that the ſame was written with his owne hande.

He

He beareth Or, a Manche maltale Geules. Of things of Antiquitie, that are growen oute of fashion, this is one, which hath bin, & is now taken for a sleue. And that may well be, for in olde Arras clothes you shall see garmentes with sleues, not much wrought vnlyke to this fashion, but nowe muche altered from the same. For fashions and times do go together.

He beareth Sanguine, a Gorge, Argent. Thoughe this seme vnlikelye to be a water budget, yet hath it long time bin so taken, and so blazed, and neuer of anye other fashion, then ye see in this escocheon.

The field Or, a legge Azure. In this part of mā is cōteined iiii. members. The first whereof, is the thighe, being (as Isidore saith) beautie and strengthe, to the vpper and nether partes of man. The same likewise is witnessed in the Balades of Salomon. The thighe is like a fayre iewel whiche is wrought

wrought by a conning worke maister. The second parte is the knee, and is the nimblest, and with bowinge, maketh token of thankes, for all benefites receiued of God, as commaunded thereto, by the mouth of his Prophete Esay. All knees shall bowe vnto me. whereunto sainct Paule agreeth, saying, that in the name of Iesus euery knee should bowe, both of thinges in heauen, & things in earth, and things vnder the earth. Isidore writeth, that all the knees and eyes of enfantes are ioyned together in their mothers wombe. Therfore, sayth he, man is neuer better disposed to bewaile himselfe, then kneeling. The third parte is the legge, of which all the whole hath the name properly. Constantine saith, that the legge is meane betwene the knee & the foote, whose office is to moue the body from place to place, and is one of the beautifullest parts of man, & being well adorned, sheweth him to be stronge, as appeareth in most parte of Deuonshire men. The fowerthe is in the fote. This (as Isidore sayeth) is the lowest, & charged with all the whole body. Constantine writeth, there is cotayned .xxvi. bones, whiche are al within the lengthe of xii. Inches. The fote is a measure to al Artificers, as well as of Lande, stone, & Tymber. For that appeareth wel by goddes saying to Moses, that he would not giue to the children of Israel, one foote bredth of the costes of Seire, and so I ende therwith.

He

He beareth Argent, a Barnacle Sable. This is the chiefeſt Inſtrumẽt that the Smith hath, to make the vntamed Horſe gentile. For he holdeth him by the boca with the ſame, and ſo bringeth hym by Arte to yeld to order. So Ariſtotel writeth, that although the nature of the horſe, is not to be tame, yet this Inſtrument made by arte, maketh hym obedient.

The fielde is Or. a Mullet of v. pointes Sable. This is almuche to be vnderſtande, as a ſpoute diſcended from heith and diſperpled into v. endes, oute of one droppe. This maye be alſo of vii. pointes, but of no more.

He

He beareth Or, a Shippe vnder saile in her ruffe Sable. This is the laste of all the. xii. standards, that I haue sette oute in seuerall places of this booke, which as the Hebrewe Rabbines, haue written vpon the xii. tribes. This they say should be the stādard of the house of Zabulō. For Iacob blessing him, said. Zabulon shall dwel besides the Hauen of the sea, and nigh the Hauen of shyppes. And here in this Escocheon is to be noted, that my cutter hath done a faulte, for he hath set her going out of the fielde, whiche nothing ought to doe that is moueable. Yet workemen that be not skillefull in this arte, doe committe the like faultes very often, as for ensample. The glasier that glased the Temple Churche windowes on the Northe side, hath set the armes of Englād so out of order, as the Lyons are going oute of the field. So that neither glasier, painter, nor any that cutteth in Stone, maye doe in these thinges without the counsaile of the Herehaughts. For the like faulte also is committed in saint Katherines church vpon a tombe. Here take with you a rule, that nothing maye be sette with the head downward.

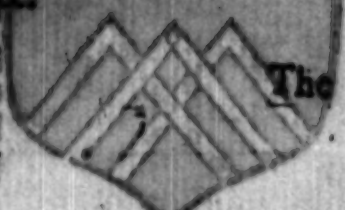
(.·.)

The

The felde Azure vi. Annelettes, iii. ii. and i. Or. These are ſuppoſed to bee the ringes of mayle, whiche was an armour of defence, longe before hardnes of ſteele, firſte deuiſed by Midias Miſſinius, & was then called an Habergion, for the nimblenes thereof. L. for all theſe paines you haue taken with me, I am bound to giue you moſt harty thankes G. departe not yet, for you lacke the nynthe parte of your erraunde. Therefore for that I wyll haue you perfect, I will ſhewe you nine difficulte Cotes to blaze, of the whiche this is the firſte.

The firſte.

The felde is Argent, iii. Mollets Geules blemiſhed. Here you muſte not ſaye, the pointes rebated, becauſe it is nothynge of force.



The

The seconde.

He beareth Azure iii. Cheuron wayes Argent.

These maye not be called Cheurons, because they haue no proper content by rule, as appeareth afore in the cheuron.

The thirde.

The fielde Argent a Cheuron enarched Sable.

The auncestours of this cote, haue done some notable acte, in the Arte of Geometrie.

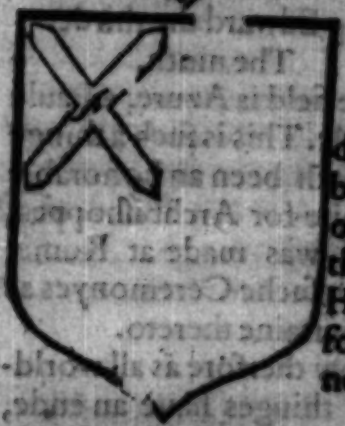
The fowerth.

He beareth Azure, a Chiefe, and iii. Cheuronnels, Braced on the baste Or. The auncestours of this cote hath builded iii greate houses in one prouince. Although he might haue finished manye mo besides.

The

The fifth.

The field parted per pale, Geules and Azure, iii. Cheuernes, Humettes, counter changed, Purfled Argent. Ye cannot say bordured, becauſe nothinge may bee bordured, that is Humette within the Escocheon.



The ſixth.

The fielde Argent on the dexter point, a Saltier vmbrated. The meaning whereof is that the ſame is but as the ſigne of a Saltier. If the Herehaught haue meede for this cote, it is more then needeth.

The ſeuenth.

He beareth Sable enuected Or, a Chieff Ermin. This cote I had in the Monaſterie of ſainct Katherins beſides the town of Roane which for the rarenes therof, I tricked. I think ſurelye that amõg a thowſand, you ſhall not ſee one ſuch.

The eyght

The fielde Ermine three Humetts Geules. Sir Iohn Froyſarde, calleth them Hawmedes. If I had cõmig to ſette out a booke of the Knightes of the moſte honorable order of the garter, then woulde I write of this man, who was one of the firſt foũders, and of the noble ſeruice he did to king Edward the thirde.

The ninth.

The field is Azure, a Paule Sable. This is ſuch a thinge as hath been an honorable habite for Archbiſhoppes, and was made at Rome, with ſuche Ceremonyes as appertaine thereto.

Now therfore as all worldlye thinges haue an ende, (excepte the houſholde wordes betwene man & wife whiche ſome yeare hath.iii.endes) I think likewiſe to draw to an ende of this booke finiſhing the ſame not lõg after that I haue tolde you of the nyne differences, for brethren. I meane ſo as nyne brethrẽ may beare their fathers cote in his life time, with their ſeuerall differences, of auncient time appointed to the ſame entent that there riſe no diſcord, in bearing of Armes, eſpecially amongſt brethren. L. Hath there

bene

bene controuerſie, for bearing alyke: G. manye, amongſt which, one of them, Sir Iohn Froylarde writeth of a challenge, made by Sir Iohn Chādos Engliſhe, to the Lorde Cleremount Frenche, for bearing Azure, our Ladye in the Sonne Golde. which was tried by thē, at the ende of the battaile of poytiers, where Cleremount was ſlaine, & loſte his banner by right of Armes, wherof I leaue, purpoſing to proceede to tell you of nyne ſundry differences of brethren as foloweth in order, wherof I warne you to geue good heede.

The firſt.

Hee beareth Argent, a fyle with iii. Lambeaux Azure, for a difference. Some will call them a Labell of three pointes, whiche I referre to your iudgement, whether it be better ſaid, a fyle with iii tonges, or a tonge of three pointes, becauſe therefore that you maye vnderſtande the matter the better, you ſhall haue the opinion of writers. Vpton calleth them points, ſuch as appertaineth to mennes garmēts: Saying that they may he borne to the nūber of nyne, either euen or odde. Buddeus affirmeth, that they are tonges, and maye not bee borne but odde. Alciatus writeth, that they are playtes, or ployts of garments. Barthole calleth thē candeles. Thus becauſe they are moſte auncient authors, & can not agree among them ſelues, being iudges of

theſe matters, I leue them, and ſaie to you that this is the firſt of the nyne differences of brethren and is for the heire and eldeſt ſonne. Honorius ſayth, that one of theſe labels betokeneth the father, the other betokeneth his mother, the middlemoſt is borne for himſelfe.

Hee beareth Argent, a fyle with v. Lambeaux Geules. For the difference of the heire aboue mencioned, whileſt the graundfather liueth. But if his grandfather bee deceaſed, then leaueth he this, & taketh his fathers difference, as aboue.

The field Argent a Fyle, & one Lambewe Vert. Thys I ſett here to bee looked at. For when I ſawe it firſte, I much meruciled at the ſãe, finding it in the late diſſolued Abbey of Whitbee, in Yorkeſhire, in iii. ſõdry places of the ſame abbey. As in glaſſe, on ſtone, & Timber. I tooke the trick thereof, which was as foloweth. Geules a Lyon Saliant Argent, oppreſſed with two barres Or, a Fyle, and one Lambew Vert, for a difference as I take it.

The

The cote appertaineth to the name of Playſtowe, as is to bee found in the church of Claphã, fower myles from London, but that hath not this difference in it.

The ſecond.

He beareth Geules, a Creſſaunt Argent. For a difference of a ſecond brother. The creſſant is the Moone frõ, the day of pryme: for that beeing the thirde after the change, thã ſhe encreaſeth: So hath hee that beareth this difference. For the father the heire, and the ſecond brother, are the nomber of three, which maketh an ẽcreaſe to the houſe and name and therefore beareth he this token.

The thirde.

He beareth Argent a Mollet of v. pointes. Azure for a difference of a thirde brother. As a Mollet is a ſofte lumpe, deſcended from aboue and diſperpled into v pointes: So is it by him, that beareth this marke, which is the firſt perſon, as the father, mother, heire, ſeconde brother and himſelfe. If the points be euen they be called Rowles.

The fowerth.

Hee beareth Or, a Martelet Sable, for a differéce of a fowerth brother. The Martelet bredeth & dwelleth in auncient houses of honour: as Castelles, and Towers, yea, and when the lordes of them, haue forsaken them, yet dwelleth the Martelet there. These birdes are, and haue beene made and painted without feete, not for that they lacke but hauing legges and feete, they vse them not. Wherefore Pliny saith, that they are Martets whiche haue good feete, and doe not vse to goe, but ryde. The legges of the Martelet are hearye. Hee neuer sitteth on tree, but when hee lighteth he lighteth on his winges, whiche are somewhat longer, then to aunswere to the proporcion of the bodye. There is no birde that delyteth in mannes companye on the sea, so muche as hee, For if the mariners saile neuer so farre, he neuer parteth frō the shippe, till they bee ariued. Pliny saieth also, that in Inde, they are called the birdes of Paradise. So this fowerth brother, because he is so farr from the house of inheritaunce, hee must bee a trauayler on the sea, a horseman in fielde, or a worthy capitaine of a Castell, and so to lyue gentleman like, and aspire to honour.

He

fifth.

Hee beareth Sable, an Anhelet Or, for a difference of a fifth brother. Thys is a ryng, ſuche as men weare on their fingers, or ſuch as were made for the breſtlap of Aaron, & the Ark, which were of fine golde. Plinie ſaieth, that Iupiter (for to keepe in memorye the puniſhement of Promotheus for that hee deceaued the goddes of the Element of fier, and did bring it to mannes vſe) made a ring with a ſtone therein, and ware it. In lyke ſorte, are they vſed for Remembraunces. Plutarke writethe of a Ringe with a precious ſtone, whiche was taken from Pompey the great, when hee was ſlaine. That Ring ſaith hee made Ceſar weepe, when he bare it on him, That Ring had grauen in it a Lion bearing a Sworde. But in theſe daies ſome gentilmen, will not haue anye token of Armes grauen in theire Ringes (which were muche to their worſhippe) but rather a grauen Image, or a likenes of the Charnell of a man, which they tearme death, if death weare of Golde, as that is: there is manye that woulde runne, to embraſe him, that now flyeth away frō his leane lookes. But yet their good entent in this is not vnlyke vnto the Egiptians: Who when many of them came together to banket, & be mery, one amōgſt thē bare the like Image & ſhewing it would ſay behold & reioice. For like as this is to day, ſuche ſhalt thou bee to morrowe.

But of contrary oppinion was that great Maximilian the Emperour, who came to a Monasterye in high Almaine. The Monkes wherof had caused to bee curiouslye painted the same Image whiche when that well learned Emperour, had beholden a while, called vnto him his painter cõmaundinge to blot the same out, and to painte thereon the Image of a foole. Wherewith the Abbot, humblye beseeching him to the contrarye, saide it was a good remembraunce. Nay quod the Emperour: as vermyne that noyeth mans bodye commeth vnlooked for: So doth death, whiche heare is but a fayned Image. And life is certaine, if a man haue deserued it. The Senatours and kinges ware rings, in remembrance of honour they were called to. So this fifth brother hath this difference, in memorye of his birth, which with faithfull seruice to hys prince, may be called to honour.

The sixth.

He beareth Sanguine a flower delucé Arget, for a difference of a sixth brother. This Flower, of all other, hath most diuersitie in him, and therefore is likened to the Rainebow. But the principall colour, I meane that hath most maisterye in him is Blewe. The significacion wherof, is stedfast trueth, in which the bearer therof should florishe as this flower in the field, according to the saying of Dauid.

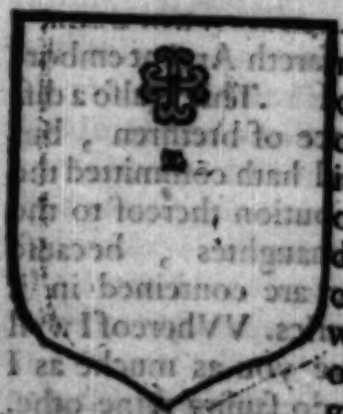
He

He beareth Purpure, a Rose Argent for a difference of the seuenth brother.

This Rose may not be double, but as ye see here single. His seuenth Sonne, may haue for his differéce a Rose of this fashió, within this Rose, and shalbe of some other colour, as Imagine it were Verte. As for example then shoulde it be thus blazed.

He beareth Purpure, a Rose Vert, within a Rose Argent, for the difference of the seuenth Sonne, of a seuent brother.

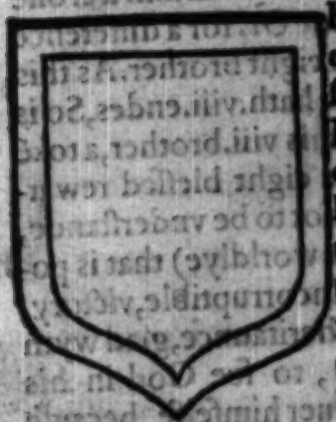
The eygth.



He beareth Ermin a crosse moline Or. for a difference of an eight brother. As this crosse hath .viii. endes, So is it to this viii. brother, a toke of the eight blessed rewardes (not to be vnderstande, of the worldlye) that is power, Incorruptible, victory, of enheritaunce, glad wyth grace, to see God in his kingdome. And so to endeuer himselfe, because he is farre from the patrimony, it behoueth him to be spirituall.

The

He beareth Tenne a double Caterfoyle, Or. perfid of the field for a difference of the ninth Brother. He beareth the quaterfoyle doble, to the number of viii. becauſe he is the viii. from the heyre, and enheritance. Here is to be noted, that all differẽces muſt ſtand on the middel of the chiefe. And when any difference is borne in field, eyther vpon any Banner, Standard, Banaroll, Guidon, Pinnione, Enſigne Coronett, or Penounſell, Streamer, or Flagge, on the water, the difference I ſaye, muſt be as bigge, as to be well deſcerned. iii. Staues lengthes of, euery ſtaffe conteining. xviii. fote of Aſſiſe.



He beareth Argent embordured. This is alſo a difference of brethren, but Bartol hath committed the diſtribution thereof to the Herehaughtes, becauſe there are conteined in it miſteries. VVhereof I wyll ſhewe you as muche as I may do, ſauing mine othe. This ſomme time is termed emborduringe, becauſe it is of the ſame, that the fielde is of. And if it were of any other colour, or mettall,

metral, then should you say, a bordure, the cõtenth wherof, is the fifte parte of the fielde, and is meant to be a garde, wherof Moyses spake vnto the children of Israel, bidding them to make gardes in the quarters of their garments, and vpon them Ribaudes of yelow Silke. If this bordure that I speake of, be in anye Cote, that shalbe marcialled with an other as to be a Mariage with any mã, or maried to any woman: the side of the same adioyning, shalbe lefte out. If any Cote also that is bordured, be honored with a chiefe, the chiefe parte of the bordure shalbe lefte, and the chiefe it selfe shall ioine close to the Cote, as thoughe it were no bordure. Wherof ye haue nine sondry sortes.

The firste is plaine, as aboue saide commonly called embordured, or emborduring, and is euer of the same colour, that the fielde is of.

The seconde, is componed, or counter compo ned whereof you haue example of crosses so named before.

The third is called Entoyre, the whiche is, when dead things do occupie the same bordure: as mollettes, Roundelles and suche like.

The iiii. is called enurney, that is, when it is occupied with any beaste.

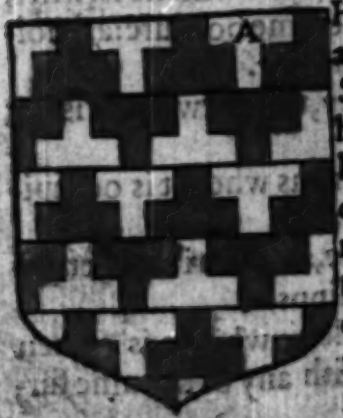
The v. is called Enaluron, as when it is occupied with any foule, or bird.

The sixte is called verdoye, as when it is occupyed with frewtes, leaues, or slipps.

The vii. is termed purfleu, whiche is, when the bordure is occupied with any of the nine furres afore rehersed.

The

The viii. is diepre, as being Frett, when that with-
in the Frettes, there appeareth somewhat, eyther
quick or dead.
The ix. checkred, the which appeareth euidently
in the Crosse so Blazed, if the fielde of the bor-
dure, do alter from the cote, as it maye do aswel in
other, as in compone, counter componye, & che-
cker: it must nedes then you shall saye, a bordure
and tell wherof. Further here is to be noted, whē
any bordured cote is marshalled in the middest, as
betwene twoo other cotes, or betwene iiii. other,
then there muste be no parte of the same bordure
diminished. If I should saye here, as I might, there
coulde I haue occupied onely for bordures. 50. Es-
cocheons, but that the Printer thinketh, that they
would make the booke to deare, I am constrained
to leaue of, & because my cutter is gonne beyond
the Sea. Therefore I will ende the soner with you.
For you shall haue but one Escocheon, and one
badge, and then I will release you of your paines.



He beareth Meirre Argent,
and Azure.
Some olde Herehaughtes
haue taken this for a du-
bling, and yet they woulde
call it varry cuppe, and vár-
rey tassa, whiche is asmuch
to saye, as furre of Cuppes,
or of goblettes. But that
might be called an olde bla
zonne, and vsed verye late
in the

in the euening, especially aboute Saint Martins tide. wel let that blazonne goe, & vse this worde Meire, for so is it well blazed, and very auncient and is a Spanishe Cote moste commonly.

This badge, is a Sagittary Geules, within an Escalop Argent set on his name or worde. This is the badge of an Esquier of England. If you meruayle why, I set not the same vpó a wreth as now it is most vsuall. I saye to you, in the time of king Henry the fifth, and long after, no man had his badge set on a wrethe, vnder the degree of a knight. But that order is worne awaye and euery man weareth at this daye, as he listeth, not so much as the Taylour, and shoemaker, but wil be as gentleman like, as the gentleman himselfe. I reade a prety story of sir Philip Caulthrop, a worthy knight of Norwich, in the time of King Henry the vii. The which, for that I do wish eche man to be knowen as he is, I will declare his doing in that point to you, as a patterne for Gentlemen to reproue suche, as like Apes counterfait that, as appertaineth not to them. This knighte I saye, bought on a time, as much fine french tawny cloth, as should make himselfe a gowne, and sent it to the tailers to be made. Iohn Drakes, a shomaker of that towne, comming to the saide taillours

and

and ſeing the knightes gowne cloth lying there, liking it well, cauſed the taillor to by him aſmuche of the ſame cloth, and priſe to the ſame entēt, and further bad him to make it of the ſame faſhiō that the knight would haue his made of. Not long after the knight cōming to the taillours, to take meaſure for his gowne, perceauing the like gowne clothe lyinge there, aſked of the tailour, whoſe it was. Quoth the tailor, it is Iohn Drakes, who will haue it made of the ſelfe ſame faſhiō that yours is made of. well ſaide the knighte, in good time be it, I will (ſaid he) haue mine made, as full of cuttes as thy ſhetes can make it, it ſhalbe done ſayde the taylor. whereupon becauſe the time drewe nere, he made haſte of both their garments. Iohn Drake when he had no tyme to come to the Taylours till Criſtmas daye, for ſeruinge of his cuſtomers, when as he had hoped to haue worne his gowne, perceiuing the ſame to be full of cuttes, began to ſquare with the Taillor, for the making of his gown after that ſorte. I haue done nothing quoth the Taylor. but that you bad me, for as Sir Philip Caltropps, is, euen ſo haue I made yours. By my lachet quoth Iohn Drake, I will neuer were Gentilmans faſhion again. In mine opinion the knight ſerued the Cobler right well as he had deſerued. Approuing the opinion of Apelles, who taught the Shomaker no further to meddel then with his Slipper. L. I pray you tell me are badges auncient? G. I will ſhewe you nine ſondry badges, and will referre the auncientnes therof to your owne iugement.

1. Theſeus, the tenth king of Athens, gaue for his badge

badge an oxe, and on his quyne Stamped the same thereon.

2. Caius Marius, in his second Consulship, gaue an Ægle for a badge, to his army and Legion.

3. Iulius Cæsar, gaue for his badge, a bores head on a ragged staffe.

4. Tiberius Cæsar, a man driuing two bulles.

5. Caius Calegula, Agripina, Drusilla, and Iulia, with their lampes burnyng.

6. Nero Claudius, twoo men ryding, and flyinge the fielde, one in armour, with a launce, thother naked with a Coronel.

7. Sergius Galba, twoo Soldiers as they were Spaine, and France, frendlye meeting, with ioyning of handes.

8. Vespasian, gaue for his badge, a Theatre.

9. Domician, two Mules drawinge a sumptuous Charet. Polidore writeth, that the wolfe, the Minotaure, the Horse, & the Beare, were cognisances for the Romaines. Confer now these Emperours & princes with time, & you shall see whether they be auncient or not, & the badges also that they toke to them selues to beare, to be vppon diuerse and sondry good considerations. Of late likewise, king Steuen of Englad tooke vnto himself, the Sagittary, not only because he was assisted of the archer, but because he entered this realme, the sunne being in the signe of Sagittarius. Charles also, the sixth of that name, French King, tooke on him to beare the flying hart, for that he dreamed, that he rode on such a one, in his pastime of hawking: For

Prin-

princes maye take vnto them selues, what deuise they will: So it bee borne of no man before that time. L. VVherefore haue you vsed the number of nyne, in all your demonstracions more then any other? G. Not onelye because it is apteſt for this sciéce, for that the rules incident therto, chiefly fall out to that nũber, but that for that of all simple nũbers, it is moſt of content. The figure wherof holdeth al other vnder it, as by the art of Arithmetique, ye maye soneſt perceaue. where ye shall finde, that all articles and compoundes, be they neuer so huge, are made of nine figures. The golden number also of it selfe, is the laſt, the which ye may equally diuide into three odde partes, which haue bin resẽbled to the bliſſe of the .iii. Ierarchies of holines. In the which euery one hath a likenes of the Trinitie. VVhen God the father had expulſed the prince of pryde, with his aſſentantes from heauẽ, there remained, as there do yet .ix. holy orders. As Seraphins whoſe prince is Mettatrõ. Cherubins ruled by Orphamel. Thraine whoſe lord is Zaphkyell. Dominations vnder the subiection of Zadkiel. Poteſtates, whoſe prince is Camael. Vertutes subiectes to Raphael. Principates, whoſe ruler is Hamiel. Archangels whoſe lord is Michaell. Angelles, with their prince Gabriel. Far likewiſe vnder al theſe ther are ix mouable ſpeares, ſeuerally, vnto whome for their continuall Armonye, the Poetes compare one of the nyne Muſes with their appropried people. As Caliope dwels in the hieſt and ſwifteſt ſpere where ſhe remaineth Goddes of Herehaughtes. In the ſecond fixed ſtarry ſpere is

Vrania,

Vrania, the goddes of Astrologiens. Polimnia, inhabiteth the spere of sage Saturne, and is goddes of the depe witted philosophers. Sterpsicore who dwelleth in the spere of Iupiter, is goddes of all gladnes made with instrumts, of low, soft, & swete sownde. Clio remaineth in the spere of Mars, as goddes of the Historiographers, and of suche, as with steely strokes haue stablished stout stomakes. Melpomene, whose being is in the sonne spere, is goddes of Tragicall writers. Erato that dwelleth in the spere of Venus, is the goddes of all solace. Euterpe resteth in the spere of Mercury & is goddes of Lowde noysed Instrumentes, as Trumpets that geue warning of peace, and warre. Thalia, occupieth the spere of the Moone, and is counted the goddes of all good ditties, as songes & Sonets. In the little inferior worlde called man is also conteined, nyne exterior and interior senses, as memory, thought, ymaginacion, perseueraunce, hearing, sight, smelling, tasting, and touching. Besides all these, it were possible to write of as manye notable thinges, seuerally conteined vnder the nomber of nyne, as Plato liued yeres, which were nine times nyne. But repaire to the fift Chapiter of Mathewe, and the sixth of Luke, and see howe comfortable a thinge it is to reade of the nyne beatitudes. Finally to conclude, it pleased God in hys humanitie, to yelde vp his holye spirite the ninth hower of the daye. The secretes of which nũber, I wholly referre to the curious searching of the profounde Cabalistes as a thing that farre passeth my slender capacitie, to conceaue the same.

L. well Sir, what do you think of mee, may I now procede one degree, to be a purceuãt? G. I see no cause to the cõtrary, if with this that I haue taught you, you haue the french tongue, and can speake good Englishe L. I can somewhat of the frenche language, and as for myne English it must needes bee good, for I was borne in London. G. That little aunswereth therto. For such is the Englishe of those famouse Citizens (I meane of the vntaught sorte) that one of them, can scant rightlye vnderstand an other. For if the one bidd the other God morrow, if it be not ment with the harte, it is but woordes of course, and not good Englishe. Neyther to curse, sweare, vncharitablye to chyde, and speake woordes of vanitie, is good English. Neyther the woord xii. for the hundreth, is good Englishe, for the talke therof, is betweene two persons & the lender must needes (of qualities) be a Iewe. But the worste Englishe of all is, when iii. sundrye persons mete together, not farre frõ Lõdõ bridge, that is to saye, the Miser, the Broker, and the needy man, then xx. li. is taken out of the hũdred. which my meaning I think herein you vnderstand, to be, that I wisshe an Herehaught to be of right so persit in life, that none of these blemishes should deface his name. L. wel sir, let the preacher alone with his good exhortacions, for the amendement of suche people. For my parte, I trust so to behaue my selfe in this point, as (I hope) not to faile your expectacion therein. Wherefore if it please you to create me a Purceuant, I shalbe ready, to doe you the seruice I can at all tymes. G. well deuise to your selfe

selfe a name, stande vp, and take exhortacio, kneele downe and take your creatio, what is your name. L. Go lightly. G. Go lightly, in the name of the Queenes maiestie of Englande, I creat thee a purceuaunt, with all thinges, in othe and otherwaies as bee specified in the Chapiter of the purceuant aforesaide. And thus I praye God make you as good an Herehaught, as euer was Iaques Darnel whiche firste marcialled the Armes of Englande and Fraunce, quarterlye as they are nowe borne. L. if it might please you, sithen that I am nowe an Herehaught, I woulde gladly know what I should consider in giuing of Armes. G. you clean mistake the matter. There is no Herehaught, that geueth Armes. The Herehaught, deuiseth but at the princes commandement, or els, licensed by his letters patentes, in whiche deuyse hee hath these nyne consideracions following.

1 Firste whether hee that shall beare them haue a desire to beare Armes, and willinglye will keepe them from dishonour.

2 Whether hee bee able to declare, his pedegree, as of his father, mother, graundfather, graundmo- great grandfather, & of his great grandmother.

3 Thirdly, he must search for all these Mariages, & see whether he may finde, that of right hee may beare, & to giue the same with augmentacion, or order, that is to saye, with a congruent difference.

4 The fowerth, what he is of condicion, whether clene of life, iust in promise, a keper of hospitalitie, cõningi al, or any one of the vii. artes liberal, or of Diuinitie, Cosmographi, Hisforiographi, Phisike,

Lawe, Ciuile, Canon, or of the Realme, and whether he be a Philosopher, of whome ye shal heare what Diogenes saith. A man voide of Philosophi is farre vnmeete for all good occupacions. A Philosopher where so euer hee becommeth, payeth for his repaste, if at the table hee talke of Philosophie. Philosophye healeth all the diseases of the mynde. The Philosopher only hath victory of mē and reputeth all countreis to bee his own natiue soyle.

5 Where hee was borne, at what tyme, and whether free or bond,

6 Of whom he hath had praise, or testimonye of good acts by him don, whether of menne of witt, knowledge, or industry, either els of women.

7 To whom he hath done seruice, whether to the Emperour, king, or anye of nearenes of bludde to them, or Prince, Duke or Earle.

8 How he hath serued, whether in field of warre, in strange prouinces, as Ambassador, or at the carpett, as a counseller.

9 The nynth and last of all, when he deserued to beare Armes, at what time of the yeare, moneth, day, and hower whereto due regarde is to bee taken hede, as by example shall ensue.

1 As if it were in the firste moneth Marche to assigne something to him appertaining to the Ram, or the Ram himself, where the mastery of colours, must bee tawny.

2 Aprill, either the bull, or some thing of the Bull whereof the masterye of the colours, must bee sad greene.

3 Maye, something that either goeth togither for company of loue, as the Turtle. The maistrye of the collour must be light greene.

4 Iune, the Crabbe or something appertaininge to the same, the maistery of the colour must be Carnacion.

5 Iulye, the Lyon or some thing appertaining to the Lyon, the maisterye thereof must be of colour Redde. But the Herehaught must take heede, to whome he giueth this beast, lest Diogenes mocke him, as hee did one, that ierted vp and down the streates, in a Lions skinne saying, a shepe hath put the mantell of manhode and prowes to shame. Therefore the Herehaught must knowe him, to haue some condicion of the Lion.

6 August, the Mayden or some thinge appertayning to the virgin or virginitie clad in that golden colour of yelow.

7 September, the Ballaunce, or some thynge appertaining to equalitie, whereof the maistery must bee blewe.

8 October, the Scorpion, as some thing hauyng the shape of him, or qualitie. Wherof the maistery must be of the colour vyolet.

9 Nouember, the Archer, or some thinge apperteining to the same, wherof the maistery of the colour must be purple.

10 December, the Gote, or some thing of him, or appertaining to his qualitie, wherof the maistery must bee of colour blacke.

11 Ianuary, some thing that is of watrie cõplectiõ as a Puffin, or such like birde, that liueth by water, wherof the maistery must be of colour white.

12 February, Fishes, or something of them, appertaining to them. Wherof the maisterie must be of colour Vesse, that is the colour of the Turcas.

There are also nyne other secrete cōsideracions, which Herehaughtes must keepe to them selues, that hereafter you shal knowe, with other thinges that I now kepe from you. But yet heerein to procede, the Herehaught must haue a singuler respect to the face of him that should haue the Armes. Where he shal well perceaue, in what seasō of the yere, his owne complexion will serue him to doe best seruice in: and thereby to geue him token according. As if in spring time, his token must be the Ape, or the Camelion, or some parte of them, of the colour greene, not lyght or sad, but betwene both, which cōmōly is called a grasse greene.

2 If in Sommer, either a hounde or Salamandra, or some parte of them, of the colour, Brusk, which is betwene Geules and tauny.

3 If in haruest, his token must be either the hogg or the Crapeaux, or some parte of them, of the colour Russet, which is somewhat lighter then blak.

4 If in winter, his token must be either the sheepe or the herring, or some part of them, of the colour Gray, which is cōmonly called the Fryers graye. Moreouer, if the man that shoulde bee honoured with armes, may not appere personally before the Herehaught, as the like hath beene, that a yoman hath beene made a knight at the going to assaulte a holde, and diuers other waies, that I coulde rehearse: Then the Herehaught shall vse the Astro-

nomicall figure, and so tricke him out a congruēt cote of armes, hauing alwaies a regarde to prebearing. L. In the second consideracion you say, whether he be able to declare his pedegree, and if hee be, yet I am not able to note it, because I neuer learned so farre. G. I will also teache you, the order of a direct pedegree, in twoe sondry sortes, and both to one entent, as foloweth.

Descending.

Elyzabeth by the grace of god, Empresse frō the Orcades Iles, to the mountaines Pirancy, Quene of England, Fraunce and Ireland, defender of the faith &c. Doughter of king Henry the viii.
Sonne of king Henry the vii.
Sonne of Edmund, Earle of Richemond & Margaret his wife.
Doughter of Iohn, Duke of Somersett.
Sonne of Iohn Marques Dorsett.
Sonne of Iohn of Gaunt, Duke of Lancaster.
Sonne of king Edwarde the thirde.
Sonne of king Edward the seconde.
Sonne of king Edward the first.
Sonne of king Henry the thirde.
Sonne of king Iohn.
Sonne of king Henrye the seconde.
Sonne of Maulde thempresse.
Doughter of king Henry the first.
Sonne of king William the Conquerour.
Sonne of Rycharde the thyrd, sixth Duke of Normandy.

mandy, and Nephewe to Emme, mother to kinge Edward the confessour, and king of England.

The fielde Iupiter, a crosse Potance betwen v. Martelettes of the Sunne.

Ecclesiastes. Well is thee (O lande) whose king is cõe of nobles.

Ascending.

King William the Conquerour, was
Father to king Henrye the first.
Father to Mauld the Empresse.
Mother to king Henry the seconde.
Father to king Iohn.
Father to king Henry the thirde.
Father to king Edward the first.
Father to king Edward the seconde.
Father to king Edward the thirde.
Father to Lyonell Duke of Clarens.
Father to Phillip, maried to Edmonde Mortimer, Earle of Marche and Vlster.
Father to Roger, Earle of Marche, and Vlster.
Father to Anne Countes of Marche, and Vlster, that maried Richard, Earle of Cambridge.
Father to Richarde, Duke of Yorke.

Father

Father to king Edward the fowerth.
Father to Elizabeth, that maried kinge Henry the ſeuenth, mother to kyng Henry the eyght.
Father to the moſt high and mighty princes, and our moſt dread ſoueraigne, the Queenes maieſtie that nowe is, of whome I pray God, if it be his wil, to ſend ſome fruite, as well to the comfort of her maieſtie, as to the great ioye of all her ſubiectes, & ſtable ſuertie of this realme. But ere you depart, as I firſt began, with a ſhielde of antiquitie worthelye borne of olde, for honors ſake: ſo will I ende likewiſe with a famous ſcocheon of renoune, whoſe firſte bearinge, dyd wholye ſpringe of the former cauſe.

He beareth Azure, a Pegaſus Argēt, called the horſe of honour whoſe condicio Sorares the xxiii. Emperor of Aſſiria, honored ſo muche for his ſwift courſe, As he iudged him not framed, of the groſſe maſſe of comen horſes. And therfore S. Geffreye Chaucer built vnto him (after of his own nature & cōditio, a houſe called Fame, a place mete for the horſe of honor) whoſe original the Poetes faine was, when valiant Perſeus the ſouldier of the goddes Pallas, in daungerous fight, atcheued by helpe of her glittering ſhilde, the battaille againſte Meduſa, the doughter of king Phorcius;

who

who when he had feuered the hedd of this ougely
moſter, ſtraighte guſhte out the ſtreames of blood
in ſuche abundance, as thereof grewe the flyinge
horſe, to ſhewe foorth the fame of ſo happy a con-
queſt. who takinge flighte towardes the heauens
(where he is nowe fixed) ſtrake with his feete, the
higheſt toppe of Mounte Helicon, from whence
immediatelye, roſe the fountaine (Hypocrene)
wherein the Muſes take theire delight and bathe.
whiche fountaine, ſithens in all ages, hath ſuffici-
entlye watered the growinge plantes of the plea-
ſaunt countreis adioyning. And latelye, ſo wythe
cleare ſtreames hath abounded, as exceading thol
de lymittes, burſte foorthe the bankes, reachinge
themſelfe, to countreis farther dyſtaunt, ſweete-
lye moiſtinge the ſoyles thereof. And emongſt
other, pleſauntlye waſhte ouer tholde forworen
Temples, dedicate to Goddes, as places meete for
Pallas Muſes, to inhabite and make their paſtance.
where now is placed a ſouldier that doth defende
the ſame, named Pallaphilos, the highe conſtable
of the Goddeſſe her ſelfe, marſhal of thinner Tem
ple: whoſe magnificent courte, with rare deuiſyng
of the Goddes themſelues, brought ſuch admira-
tion to heapes of ruder number, that althoughe I
might ſee it, yet coulde I not approche it by the
length of Strabos kenning, which from farre ſaw
the nauy of Puny. And therein I thoughte mee in
Tantalus paine, to ſwimme in ſo ſweete dewes on
euery ſide, yet not hable ońce taſſay therof. I haue
heard you aptlye deſcrye this horſe, wherein I cō-
mend your compendious inſtruction. And by the

way

way you touched a Prince, a ſouldiour of Pallas, whoſe honour ye ſeeme muche to allowe. I praye you therefore, ſeinge our talke tendeth to honour let vs not omitte the woorthineſſe of ſuche a perſone. whoe as it ſeemeth, deſerueth fame, euen by nature to ſhewe forth his praiſe. Therfore let me vnderſtand at length what ye ment therein. G. Yf you will attende, I will as my memorie ſerueth, vtter as I can the man that I meane: And ſhewe you what I ſaw in his court, touching Armes, and marſial prowes, (as thinges whereto I toke beſt regard and meeteſt for my facultye) Other matters which happened for ſolace of minde, by helpe of all the liberall Sciences flowing ſo abundauntlye, as yt ſemed in deede, the Muſes had there abydinge, I wil paſſe ouer for lacke of ſkill to vtter the excellencie thereof, to ſuch as ſlepe in Pernaſſes hill, & haue taſted of Helicon, or dronk with Heſiodus flowing eloquence, to ſet foorth the praiſe, according to the worthines: And will retourne to that I bega with Armes, a matter meeter for a ſouldier. After I had traueled through the Eſte partes of thunknowen world, to vnderſtand of deedes of Armes, & ſo arriuing in the faire ryuer of Thames, I landed within halfe a leage from the cytie of London, whiche was (as I conieƈture) in December laſte. And drawinge neere the Citie, ſodenly harde the ſhott of double Cānons in ſo great a number, and ſo terrible that it darkened thole aire. wherewyth although I was in my natiue countrey: yet ſtode I amazed, not knowīg what it mēt. Thus as I abode in diſpaire either to returne or cōtinew my former

purpoſe

purpose, I chaunced to see cominge towardes me an honest Citezin, clothed in long garmēt, keping the high waye, seming to walke for his recreation. whiche pronosticated rather peace then perel. Of whome I demaunded the cause of this great shot, who frēdly aunswered, It is quod he warning shot to thofficers of the constable Marshall of the Inner Temple, to prepare to dinner. why (saide I) what is he of that estate, that seeketh not other meanes to warne his officers, then with such terrible shott in so peceable a countrey. Mary saith he, he vttereth himselfe the better to be that officer, whose name he beareth. I then demaunded what prouince did he gouerne, that nedeth suche an officer. He aunswered me the prouince was not great in quantitie, but auncient in trewe nobilitie. A place said he priuileged by the moste excellent princes, the high gouernour of the whole Ilande, wherin are the store of Gentilmen of the whole Realme, that repaire thither to learne to rule, and obeye by lawe, to yelde their fleece to their prince and common weale, as also to vse all other exercises of bodye and minde whereunto nature moste aptly serueth, to adorne by speaking, contenance, gesture, and vse of apparel, the person of a gentilman, whereby amitie is obtained and continued, that gentilmē of all countreys in their yong yeres, norished together in one place, with suche comely order, and daylye conference are knitt by continuall acquaintaunce in such vnitie of minds and maners, as lightly neuer after is seuerid, then whiche is nothinge more profitable to the comon weale.

weale. And after he had told me thus much of honor of the place, I cõmẽded in mine own cõceite, the pollycie of the gouernour, whiche semed to vtter in it selfe, the foundacion of a good comon weale. For that the best of their people from tender yeres trained vp in precepts of Iustice, it could not chose, but yeld foorth a profitable people, to a wise comon weale. wherefore I determined with my selfe, to make prose of that, I hard by reporte. The next daye I thought for my pastime to walke to this temple, and entering in at the gates, I foũd the building nothing costly: But many comly gẽtilmẽ of face & person, and therto very curteouse, sawe I passe to & fro: So as it semed a princes port to be at hande. And passing forward, entered into a churche of auncient building, wherin were many monumentes of noble personnages armed in knightly habit, with their cotes depeinted in auncient shieldes, whereat I tooke pleasure to behold. This gasing as one bereft with the rare sight, There came vnto me an Herehaughte, by name Palaphilos, a kig of arms, who courteouslie saluted me saying, for that I was a straunger, and seminge by my demeanour a louer of honour, I was his geste of right. whose curtesie (as reason was) I obeyed answering I was at his commandement. Then saith he, ye shall go to mine owne lodging, here within the pallace. wher we will haue such cheare, as the time, & countrey wil yeld vs. where I assure you, I was so entertaigned, as no where met I with better cheare, or company. And after we had thus wel reposed vs, in cõuenient time, he ledd me into his office

office of Armes. The kepet therof was his Calli-
gate knight named Diligete, whereby comly cou
ched bookes of auncient geastes, dedes of honor,
Cronicles of countreis, and histories of sundrye
sorts. There weare also, thorders of Coronations,
Creacions, Dubbings, Musteringes, Campinges,
with peacefull Progresses, weddings, and Christe-
ninges, Orders of Robes Royall, and honorable
Triumphes, and Moornings, curiouslye hanged,
& decked with mappes of sundrie countreies, des-
cribing their situations & comodities. Aboue the
rest, was a valence, where were Escocheos, of tho-
norable estates nowe liuinge within his prouince.
within al these, sat his pursuant (Trusty) And his
messenger (Swifte) Studiously keping those monu-
ments from wormie weames. And further within,
there was a seperate rome for his private Studye,
wherein satte his Herchaught Marshall, with fore
him laye fower leggers of huge volume, all of sin-
gle cotes. And vppon Shelues rounde about, we-
re couched, his seuen yeares visitations, vppon a si-
de borde laye straight Pedegrees ascendinge, and
Genelogies distendinge, and Ramous. And vppō
the valence of that Studye, weare Scocheons of
vnperfite bearynge. Also with in a presse, closelye
kepte, laye diuers reuersed cotes. And on his right
hande, stoode a faire Armour, whiche at a tryum-
phe, by misfortune fell into the felde. And on the
lefte hande, the bardinge of a good steede, also a
swt orde with a Gauntelet, all these, quoth he bee
not yet redeemed. And after he had thus shewed
me thorder of his studie, he ledde mee towardes
the

the Pallace of his Prince; to passe the tyme wyth pleasure, & by the way began to tell me a tale, the effect wherof I will recite. A gentlemā (quod he) named Desire, walking for his pastaunce in the faire fieldes, beholding the bewtifull shapes of dame natures deckynges, sodenlye felte the aire of pleasaunt Eolus, the breath of Fame, who sweetely recounted to him dame Bewties giftes, whych done, as he sodenlye came, so likewise, vanished vnknowen. whereat the gentleman not a litle marueiled. In whiche amaze, (Gouernaunce) him saluted saying, be not agast, for I Gouernance shall be your shielde, and euen yonder cōmeth Grace, who also will be your protectour. wherewith Grace likewise, him embraced, I thank you bothe (saieth the Gentleman) I was somewhat astonned at the sodeine comming, and retourne of Eolus, till comforted by Gouernaunce. And I reioice my so happy chaunce to meete you heare, whom so lōg I desyred to see. well saith Gouernaunce, seing we are so well mette, wee will this faire daye (wherein Phebus sheweth him selfe) walke for our recreation to the tower of Doctrine. whether when theye came, comelye Countenance the portres, frindly them salūted, and required them to passe in, taking Gouernaunce by the hand, & conueide them, to the Artes liberall: where dame Congruitie receaued Desire, with his cōpanions: and them instructed in all thorders of their house. And after a time theye had thus abidē ther, Desire chaūced to espy dame Bewty passig to & fro in the tower of Solace, whō he ernestly beholdig, praised much her cōly shape

and

and wished her companye, mindynge to preasse foorth into her presence, and ready to enter in at the doore, Daunger, depainted his blushinge face, and would not suffer him to approche, wherewith he receyued griefe. For remedye herein hee made sute to Counsell, declaring that with beholdynge Bewtye, hee was entrapped vnwares. And desyrous tacquainte himselfe with her qualities, hee thoughte to offer her his seruice. But thrust backe by Daunger durst not attempt his sute. Counsell bade him not dispaire, thoughe deintie Daunger and froward Fortune, had geuen him repulse. The meanes herein (saieth hee) to spye them, is tacquainte your selfe with wisedome, whose swaye is suche in this courte, that daintye Daunger, with her pewmate Fortune, dare not appeare in hys presence, for he liftethe aloft, suche as to hym seemeth good, and treadethe downe theire darlinges like weakelynges, voyde of anye refuge. Therfore, whoso will pleasure winne, let him with wisedome first beginne. And then no doubt, your ladye will pitie your plainte. And the rather, whe shee seeth that by diligence, you seke to obtaine her seruice. For harde is the hearte, that loue perceth not. Let Troilus bee to you hearein a Mirroure, how oft he languished wrapte in Venus bandes, yet Time obtained loue of the fayrew Creside. And after sorowe, he eftsoones obteined ioye. See also Ponthus that loued Sidone, with what careful trauaile, and vniquiet rest, thunhappie corps was tormoiled, with a restles hed, till Time obteined her grace to graunt him fauoure, whoe after rested in

him great

great felicitie. Examples, a thousande more maye bee found herein. Wherefore leaue of this ruthe, and seeke to liue by hope: till tyme maye prepare the blynde boy to pearse her tender harte, & force her to yelde to Natures hest. Then shal ye see the glyding lookes steale foorth, and shewe thẽselues the messengers of loue, whose sugred vapors knitteth Venus cõsent. And after the sighes doth ease the melting harte. Wherefore sorow no more, for surely Opportunitie and Tyme, ouerthroweth strõgest Towers. And think you then, the sely womã maye resiste? No no (quoth he) therfore procede. Time will espie when Nature shall preuaile. Alas (quoth this Gent) shee is besydes all ornamentes of Nature, of noble parentage, Riche in possessions, and large of dominion. I doubt therfore, Disdayn, with scornefull lokes. What though (quoth Counsell) withdraw not yet your suit, for he that spareth to speake, spareth to speede. Yelde not although shee say nay. The womanly gwise is euermore to delaye. But none so strong, that is inuincible. And then Counsell entering into the closet of Secrecy, tooke his leaue bidding him proceed. And thus after hee had well disgested counselles aduise, he went to the house of Chiualrye. Where hee was lett in by the porter (Strength, and embraced of youth and pleasure) who accompanied him, throughe the hall of auncient foundacion. And so into presence chaumber, Rychely arrayed and tappesed wyth Arras curiously wrought, cõteining the siege of Thebes, where sate knyghtes, passing the tyme at chesse. There were Philoso-

phers and Astronomers who droue the day away with theire studious games. And in the middest vnder a riche clothe of auncient and sumptuouse woorke, sate Chayred, Honour. To whome the Gentleman humblye him enclyned, shewing hys long desire to see his maiestye. Who welcomed him. And after enquirie made of his further behauiour. Wisdome, Magnanimitie, and Fortitude, recounted to Honour, the good report of this (desirous gentleman) and what perilles he had assailed to attaine to his presence. In recõpence whereof, Honour commanded due desert, to dubb him knight of the field. Audacitie bare his helme, Currage the brest plate, Speede helde his spurres, and Truth gaue him the charge. which done accompanied by Curtesie, and his brother Norture, hee passed forth to the pallace of Comfort, where he mett felowshipp of knighthood, with Perseuerãce. There was hee armed, with hardines, wherewith he vanquished the serpent with nyne heads, whereon were carrectered the nyne seueral names. Dissimulacion, Deley, Shame, Misreport, Discomfort, Variaunce, Enuy, Detraction, and Doublenes, enemies to knighthood, and then hee sacrificed in my princes Tẽple to the goddesse Pallas, who to continue his honour, ioyned him in mariage with ladye Bewty, and satisfied his desire, with whome after he had continued in long ioyful lyfe, he was arrested by crooked Age, And driuen for thassurance of his forth cõming, to finde suertie, Policy and Auarice. And anon after was summoned by Death, to appere at a day appointed in the cham-

ber

ber of Felicitie, there to render accoumpte of the charge cõmitted to his rule liuing. Fame, with her seruant Memorye, were appointed to heare thac-compt, & ingrosse the bookes therof. And finallye write vp his Epitaph for his discharge, in memori of his true honour. And after this order, finished in the chamber of Felicitie, There appeared Forworne Tyme, in dark shape, with fashion, as I shall shewe you. An olde man, tall & stronge of person, hauing longe winges, and couered ouer all wyth Swallow fethers. In his right hand a brenning fier In his left hand, an Horologe, a Swoorde surelye girte. His legges were in bright armour, & he was marked with the seuen Planettes, in this wise. On the hinder parte of his head, was Saturne, on hys forehead, Iupiter, In his mouth Mars, in his right wyng, Sol, On his left wing, Mercury, At his brest was Venus, and aboue his wast, was horned Diana in the wane. This disguysed shape, fell at discord with Fame, rebuking her presũption, in that she said, her praise should be for euer, Sayinge, hee would not only deface al her honor, but al things on earth. And whilest hee stoode in this bostinge, came Eternitie, apparailed in white vesture, with a triple Emperiall Diademe, and sayde to him. First the highe God made heauen his owne dwellinge place (althoughe his power is euerye where) and there is Eternitie, wher Time may not abyde, but is caried alwais towardes his own end. And as my maker had no begining, so shal I neuer haue endig All other thinges perishe, & lose theire memory, I

alone Eternitie, am inuincible. And he that loueth God, doth his will, as a knight vanquiſhing, the deuill, the worlde, and the fleſhe. whoſe vertue ſhall liue with mee Eternitie, in ſight of the higheſt.

And as this tale ended: there hapened ſuch noyſe of ſhotte, as if it had beene at the batterye of Bulloyne, whereat I merueiled, thinking my ſelfe, not in ſafetye. Feare not (quoth Palaphilos) for it is the maiſter of thordinance, that ſcowreth his ſhot to trye theire leuell, to bee in readynes when the Prince ſhall cõmaund. Wel (quod I) it is wel fore ſeene, in peace to prouyde for warre. Thus talking we entered the princes hall, where anone we hard the noyſe of drumme and fyffe. What meaneth this dromme ſayde I. Quod hee, this is to warne Gentlemen of houſhold to repaire to the dreſſer, wherefore come on with mee: And ye ſhal ſtande where ye mai beſt ſee the hall ſerued. And ſo from thence brought mee into a long galerye, that ſtretcheth it ſelfe alongeſt the hall, neare the Princes Table. where I ſawe the Prince ſett, a man of tall perſonage, of manlye countenaunce, ſomewhat browne of viſage, ſtronglye featured and thereto comely proporcioned in all lineaments of body. At the neither ende of the ſame table, were placed thimbaſſadors of ſũdry princes. Before him ſtode the caruer, Sewer, and cup bearer, with great number of gentlemne wayters attendinge his perſon. The Vſihers making place to ſtrangers of hundrye regiõs, that came to behold thonor of this mighti captain. After the placing of theſe honorable geſts The lordes ſteward, Treaſorer, & keeper of Pallas Seale,

Seale, with dyuers honorable perſonages of that nobilitie, were placed at a ſide table nere adioinig the prince on the right hande. And at another table on the left ſyde were placed the Treaſorer of houſholde, Secretarye, The princes Sargeaunt of lawe, the.iiii. Maſters of the Reuelles, The kynge of Armes. The Deane of the Chappell, and diuers gentlemen Pencioners to furniſhe the ſame. At another table on thother ſyde, were ſette the Maſter of the game, and his chief Ranger, Maſters of houſholde, Clerkes of the Greene cloth & checke with diuers other ſtraungers to furniſhe the ſame. On thother ſyde againſte them began the Table, the liuetenant of the Tower, accompanied with diuers Captaines of footebendes, & Shotte. At the nether ende of the hall began the Table, The high Butler, and Panter, Clerkes of the Ketchin, maiſter Cooke of the priuie ketchin, furniſhed throughout with the ſouldiours and garde of the Prince. All whiche with nomber of Inferior officers placed & ſerued in the hall, beſides the great reſort of ſtrangers I ſpare to write. The Prince ſo ſerued with tender meates, ſwete fruites & deintie delicates, confectioned with curious Cookery: as it ſemed wonder, a worlde to ſerue the prouiſion. And at euerye courſe, the Trompettes blewe the coragious blaſt of deadlye warre with noiſe of drome and fyffe, with the ſweete Armony of Vyolles, ſhakbuts, recorders, and conſettes, with other inſtruments of muſike, as it ſeemed Appollos harpe had tuned theire ſtroke. Thus the hall was ſerued after moſt auncient order of the Ilande, in

commendacion wherof I say: I haue also sene, the seruice of great princes, in solempne seasons and times of triumph, yet thorder here of was not infe rior to any. But to procede, this Herehaught Pallaphilos, euen before the secound course came in standing at the high table, saide in this maner. The mighty Pallaphilos prince of Sophie, hygh cõstable Marshall of the knightes Temples, Patrone of thonorable order of Pegasus & therewith crieth alarges. The prince praising the Herehaught, boũtifully rewarded him with a cheine to the valu of an hũdreth talents. I assure you I languish for lack of conning ripely to vtter that I sawe so orderlye handled, appertaining to seruice: wherfore I cesse and returne to my purpose. The Supper ended & Tables taken vp: The highe Constable rose, and a while stoode vnder the place of honour, wher his achiuement was bewtifully embrodered, and deuised of sondry matters, with thambassadours of foreine Nacions, as hee thought good: Till (Pallaphilos) kinge of Armes came in, his Herehaught marshall, and Pursuant before him, and after followed his messenger and Caligate knight, whoe putting of his coronall made his humble obeysance to the prince, by whome he was commaunded to drawe nere and vnderstand his pleasure. Saying to him in fewe wordes to this effect. Pallaphilos. Seeinge it hath pleased the highe Pallas, to thinke me to dimerit thoffice of this place, and therto this night past, vouchsaued to discende frõ heauens tenere ase my further honor, by creatinge me knight of her order of Pegasus, as also com-

maun-

thending mee to ioyne in the same societie, suche
valiant Gētlemē throughout her prouince, whose
liuyng honour hath best deserued the same, the
choise whereof most aptly belongeth to your skill
(being the watchman of their doinges and regi-
ster of their deserts) I will ye chose as wel through
out our whole Armies (as also where) of such spe-
ciall gentlemē (as the goddes hath appointed) the
nomber of. xxiiii. and the names of them preset
vs, commaunding also those chosen persons, tap-
peare in our presence in knightly habite, that with
conueniencie wee maye procede in our purpose.
Thys done, Palaphilos obeying his princes com-
maundement departed. And after a while retur-
ned accompanied with. xxiiii. valyaunt knightes
all appareled in longe white vestures, with eche
man a Starfe of Pallas coloures and them presen-
ced with theire names to the Prince. who allowed
well his choise, and commaunded him to do hys
office. Who after his duitie to the prince, Bowed
towardes these worthye personages, Standing e-
uery man in his aunciente, as he had borne armes
in the fielde, and began to shewe his princes ple-
sure with thonour of thorder much to this effect.
If valyaunt thaccion of vertues deedes, Achilles
power in fielde, or Phirrus pollicie in Campe, or
Scipios fortune in manlye Conquest, deserue sta-
tures of perpetuall memorye: Then you whose
force fortune followeth, whose prowes spredes a-
brode, whose cōquests gret, fillech the world with
admiracio, deserue to be crowned with renownes:

That by politique gouernement and longe tryed skill, haue happely atcheued, that by others was attempted. Like thenheritors of those aunce∫tours, who, for the common ∫tate neither ∫pared labor, loſſe of lybertie, nor life and all in aduauncement of the ſame. whoſe bodies although nowe deade, yet theire vertue liues aloſte, to thonour of you, theire poſteritie. And as we ſee the forworn ſtock, claſping the yong, and happy graft, cloſeth his ſhaken riftes, and is reuyued as yong againe: So you, as blowinge buddes, of perfecte roote, whoſe vertues, keepe moyſt tholde honour, Purſue the tried ſteppes, of ſo good beginning. And haue attained (to your great honour) in time, to bring forth, ſo happy gouernement, as wee nowe beholde wyth admiracion. So placed in tippe of high eſtate, as Pallas, had couched the corner ſtone, whiche cannot ſwerue, if corrage lynked with Loialtie, fayle not to ſupporte. Which if it happen as the goddes forbidde, thonor gained with loſſe of ſo manye frindes, bludde of mighty Enemies, deſtructiō of ſo manye riche regions, fertyle ſoyles, populus Cities, heaped together in ſo many yeares: ſhal in a moment, turne your conqueſt, to perpetuall infamye, with ruine of the whole. For that ſtate is well gained, which honour cōtinueth. The prince well waying this woorke, ſo great, ſo newe, obtayned with ſo many perilles, Euen tempered with bloode of ſo manye Enemies: cannot aſſure it ſelf with many frindes: Neither long abyde, without that vnitie, wherin it had his being, hath therfore choſe by oracle deuine, a Sonet of Pallas knights,

aunſwe-

anſwerig her nature & cõditiõ, wher as ſhe is dogh
ter to mighti Ioue, nothig Inferior to her father, ſo
policy to her is proper: That the rather theſe natu
rall powers (armed wiſdome) working in you her
knightes, Ye may like ſouldiers of ſo mightie a pa-
troneſſe, continue and aduaunce the glorye alrea-
dye gayned. VVhiche broughte to rypenes, you
ſhalbe partakers of the fruit herein, with one yoke
to leade foorth, and lyue in one conſente, not as
ſlaues: ouerwhelmed with the drunken dregges
of ſlouth: Neither as ſubiectes to gredy gayne,
but as free borne, of noble mindes, (vnſpotted in
filthe of this vaine lyfe) preaſe on as companions
in armes. That he of you, and you of him, beinge
ſeuerall members, may create and conioyne, one
vnſeparable body, as the whole may ſupporte the
partes, eche parte ſeruing his place to vpholde the
whole. For thinges deuided, carye their onlye
ſtrength, whiche being together, double their en-
during. This vnion a knot indiſſoluble, lynked
with your conſentes in ſo honorable a felowſhip,
is a ſure ſhielde to this eſtate, againſte all throwes
of Fortune. This vnion, perfectlye rooted, maye
ſo throughly woorke with euerye of you, as with
the fathers Patrimonye, the ſame maye diſcende
to the poſteritie. So as your loyaltie, lynked wyth
fidelitie to this eſtate and honour, maye ſeeme to
haue none ende. This perfected: the reſt of the
buylding muſte nedes become inuincible. To the
well framinge whereof, ye are coupled in amitie,
thentrye, and harborough of highe honor. And
as heretofore, thoſe woorkes of Nature, haue

wel

haue well declared you, fraught with noble myndes: So hope I hereby, ye will nothinge declyne from annoient Fame, Neither becomme forgetefull of so greate a benefite, nor as foreweryed souldiours, betake you to careles Rest: But rather follow Fortunes ensigne (with offered occasion) to preferre your common wealth. Considerynge, that valiant courages, suffer no peril vnattempted, to encrease their double honor, that when the body is dead, the fame yet liueth with Gods. Thonely puffe of whose praise kindeled the heart of Nynus to establishe Thassirians Monarchie, Arbactus to translate the same to the Medes, Cyrus, to the Persians, Great Alexander, to shoulderit to the Macedonians. And lastly stirred the Romaine courages, whose name thundered Rome, to the terror of the world: to daunt those mightie nations, and forced them to yelde their Conqueste, Rome, & honour. So in all times, and ages, and emongst all nations, prowes preuailed, and Pollicy ruled with high honour, in triumphe. And the noble mynde, whose restles head feeleth no trauaile, seeketh to attain fame, the reward of glorye and conquest. wherefore hauing presentlye a Prince, a guyde to your well dooinge, a Patron of true nobilitie, no lesse skilfull in Martiall feates, then readye with armed handes in your defence and honour, whose magnificence, this enriched Escocheon, auctorysed by trouth, and men of my skill, doth sufficientlye declare: Although to the woorthines I cannot shew foorth the excellency thereof, yet in discharging my duetie to armes, I will seeke what may be

founde,

found, following the plaine pathes of the bearers. And as hereunto, I am not ignorant of the diuers kynd of emblazure, with their distinctions, vsed in Heroicall discipline, some by colour and Mettall, Stones of vertue, as by the heauens themselues, so meane I not, to handel the baser maners. But rather following the excellencye of the person (whose honor I haue in hand) vse the emblazure thereof by heauens fittest for the cote of so noble a Prince, & leaue thinferior sortes, as meete for meaner personages. And thus muche saide in effect, hee shewed that chieuement with his rod, and proceaded to the emblazure of the whole cote, briefelye expressing the particuler causes, of bearing euerye parte thereof.

The high and mighty Constable, beareth Mars a Chiefe indented twoo Barres Sol, on a Scocheon of Pretence, Ioue, and two Flasques, Sol, a Dragon Mars, an Egle Saturne, vnder one Emperyall crowne, al within a coller accideled, deuided with double P. P endorsed with a Tablet of thorder of Pegasus. The Targe of the highest Goddes Pallas, of Christaline colour, set on a Torce, Luna and Ioue, manteled Saphier, doubled Perle. All which assisted are, by the strong Hercules, and skilfull, Artias. And then began he to shew the causes of bearing of euery piece, as he emblazed them.

This first part of the field, sheweth vnto you the beholders, that by the Gewlo field, with Chiefe, and Barres, Or, is signyfied the furyous and armed Mars, whose glowing heate, thyrste bloudy reuege. Yet herein suche power, not wholy ruling.

Barred

Barred by pleasaunt Sol, whose countenaunce carieth myrth, and lighte bringeth ioye, to the face of the whole earth, whose nourishing heates, suppresse the cruel coldes of dame Iunos cloudy aire, enemy to al Buddes and Plantes, that in time they maye yelde ripenes to mannes reliefe: Resembled is to the cõdition of this Prince, that as he is fierce and fiery Mars, armed with Targe and sworde, toppresse Tirrannye and Gorgon nations, Thenemies of vertue, and quiet gouernement: So likewise by bloudy punishement, to teare the bowels of theire rootinge lustes, and quenche his hote desire: whose cursed members so dissevered, bringeth ioye to the iust, and peace to the whole bodye, that eche maye duelie yelde to the common head. Also by Sol, is further signified his exceedinge bountie, rewardinge with honour, the deserving Capitain, as further declareth his line, & progeny, taking roote from Ioue, by lineal discent. Heire to Proculus, sonne of Cadmus, sonne of Phornio, sonne of Nomos, lineall heire to Perseus, Capitaine and brother to Pallas, conqueroute of the foule Gorgon, sonne of his father, the high God Iupiter, begotten of Danae, chheritors to his doughter Pallas, engendred of his owne braine. who, as hee is descended from these, by naturalle procreacion: so their propre titles, patrimony, and fortune, he iustly doth possesse wherin discending from the first roote, to his owne name. I will recite euerye seuerall title, agreable to euery seuerall name after the nature, and chaunce of their lines. And so in order of discent, ioine them togeither in

fourme

fourme of a ſtyle, wherein ye ſhall perceiue oure Prince the very heire of true nobilitie by naturall procreation.

(Iupiter) Solus ſumma felicitas (Pallas) Sapientia & Fortitudo (Perſeus) polititia & magnanimitas, (Nomos) Racio & Iuſticia (Phormio) Pacientia & labor. (Cadmus) Exilium & aduerſa victoria (Proculus) induſtria & Fortuna (Palaphilos) virtus & ſcientia. All whiche naminge Pallaphilos and ſo aſcendinge vpwardes maketh this ſtile and title of your Prince. The louer of wiſedome, leder of fortune, victor to wauering chaunce which pacience directeth with ruled lawe. Till preuaylinge pollicie ſet on by corage geueth thouerthrow to tyranny, placing wiſedome to ſubdue chaunce, & gouerne all in all. And as in the ſhield the Azured fielde is reſembled to the mighty Ioue, whoſe excellencie by nature is compared to the clere firmamēt, being of it ſelfe the moſt pure worke of thalmitie, ſupporting the ſhining planetts withall that orderly mocions therof, So it ſhoweththe pereles prince his orderly mouinge with prouident pollicie and ſinguler iuſtice, the pure Image of Pallas kingdome. And as in the Azured Heauen, dan Phebus hath his beinge: That riſinge in the ſtate, throwith his reflections againſte the weſt, and giueth lighte throughout that whole, that oure dim ſights, might beholde the wonderful worke of the workeman: So in this ſimple ſhielde the flaſqued gold, yeldeth furth i the puritie of the azured field therin conteigned. Signifying the ſhining prowes raigning in the bearer, whoſe actes by armes make clere thexcellencie of the perſon, ioyful to the beholders. And the firie Dragon with Eagle Sable

nowed

nowed vnder a crowne Imperiall thone chiefelye ruling, Sorith in loftie Skies, thother of more vnweldly ſubſtaunce abideth amongſt men fierce & terrible, whoſe one eare faſt clapped to thearth & taile ſtoppinge thother, withſtandeth thenchaunters drift well diſcloſeth his ſubtle nature, are yet thought two mightie contraries herein made one: Reſembled to the crowned (Pallas) chiefe gouernour vnder the higheſt firmament, and loweſt earthe, Rulyng all contraries, by one power wiſedome, withdrawing eche force by mutual accord, to ſerue place, with their peculier propertie for mans reliefe and want. Thenuironed order of Pegaſus pendaunt vppon a color accideled, deuided wyth pees endorſed declaring compaſſeth foreſight, cõſtant in loue of wiſedome, whoſe name vtterethe his nature by pees endorſed Palaphilos patron of Pegaſus, which is to ſay wiſedõe to wel ſpring of fame, agreing with his word, Volat alta ad Sidera virtus. And the Targe of the mightie Pallas of Criſtaline colour, ſet on a Torce Luna, and Ioue manteled ſaphier, dobled Perle ſignifieth that this targe of the Celeſtiall gods, ſheweth thinceſtious life & filthy act cõmitted by Meduſa doughter to king Phorcius, who ſpared not a publique place for holy rites. Yee the ſacred Temple of Minerua to practiſe her filty luſt, with that ſame God Neptune, whereof as ſhe openly fledde the diſcipline of womanly ſhamfaſtnes, ſhe was by the Goddes decree for her ſo foule a faulte, bereſte of all dame Bewties ſhape, with euery comely ornament of Natures decking. The gliding eye framed to fanſy amorouſe luſte,

turned

turned was to wan and deadly beholdinge. And for thoſe golden and criſped lockes, roſe, foule, and hiddeous Serpentes, the worſt of weywarde Aſpes. Thus euery ſemely gifte tranſformed into lotheſome annoyaunce, of a bewtifull Queene, is made a beaſtlye monſtre, horrible to mankynde, A myrrour for Venus, mynyons. So the darke ſences of that gorgon ladye, whyleſt wonderinge at the monſtre of her owne ſhape, that ſhe beheld in the ſhining ſhielde of her enemye was ſodenly bereft of all thoſe her wonted witchings. And now not able to alter the preſent enemye, into her croked forme after the wonted manner, ſtoode thus amazed, till ſeuered was her ougelye hed borne in Pallas targe, from the carrion body to paye the debte of her deſerued treſpas. This ſheweth to you a Prince, a Patron of vertue, the verrye knighte of Pallas. whoſe zelous affection preſerueth relygion, whoſe chaſte diſpoſition, defendeth places, conſecrate to goddes from fylthie prophanation. And thoffendours therein, wyth deſtructyon of themſelues, as monſtres of nature; hee plaguethe with perpetuall infamie, whoſe diſpatche geeueth place to vertue, reyſing fame to the glorye of honor prepared for euer. And as the Torſe is by nature wrethed with pure colours of wiſe Ioue and Pale Luna, Manteled of the firſte, dubled of the ſeconde, ſo it vttereth the naturall haſtye behauiour of the bearer, neither aboundinge in hoate deſire, neither oppſſed with quaumy cold, apt to vnweldi ſlouth: But with interchãgeable gouernmẽt of ech diſpoſitiõ, ſuppreſſing the growig pride of bothe.

who

who is foūd of modeſt behauiour apparcled with Mantell of Secrecy and counſel (by Pallas helpe) to him a naturall garment. All whiche are by (Atlas) and Hercules, Thone for knowledge in the heauens, Thother for his xii. monſtrouſe labors, to the profite of mankinde, are ſayde to ſuſteine the worlde vpon their ſhoulders, vttering to vs hereby the further properties of Pallas ſouldiour to be ſkilfull in knowledge, and able tabyde the trauels of therth. So haue you her Knights, An armed Mars, A champion politique, in fielde to fighte, or at home to defend, An orderid Iuſticer withoute reſpecte. Merciful to the meake, Enemye to monſtrouſe Tirannye, Bountiful to the vertuous, And clothed with ſecrecie, and counſell, The chiefe Dominatour in Earthe and Skies. who ſo reuleth the whole, as no part may fall: agreing with his deuiſe, whoſe vertue ſhineth by fame in the houſe of honour. Suche a prince your companion in order, is no wher founde, So mighty Mars doth gouerne you, as the golden Sphere hath not diſcloſed whoſe wiſedome, leadeth Salomon, whoſe cōqueſtes excell Alexander, whoſe labors to Hercules, are nothinge inferior: whoſe power yoketh the mightie, and maketh free the bounde, whoſe gouernment what eſtate offereth vnrequired their obedience. All whiche time hath tried. And your eyes haue made trewe wherin the duety of myne office vrgeth me not to be ſilent, Epecially beinge of Pallas faſhion. An auncient ſouldiour, preferred by ſkill, to office of armes. whoſe continuance carrieth with it authoritie to iudge of Nobilitie,

and

and actes marciall tending to honour. So holde in the firste age, as reuerenced by Libian fathers, honored by great Alexander, supported by Octauian Themperour, crowned by Charles the greate, and confirmed by lawe of Nacions Regesters of trothe, whose duitie is in battail to iudge without corrupcion to attrybute without regarde, to continue to posteritie, and preferre to fame the victorious deserued honour: wherefore the fowles in thaire, beastes in earth, fishe in Seas, with all dame Natures motion witnesse Pallas wisedome. And bidde me pronounce thonour of this estate with Glory & fame perpetuallye to endure. Approche ye therefore, approche ye noble gentlemen, who serue so mightye a patronesse, with so worthy a captaine in so high a fellowship And receiue the Gwerdon of youre trauaile, thonor nowe offered: That your liuing fame, may neuer perishe, till couching cowardise by shamefull flight, and raging vice, by dedlye dent, are forced to flye the face of the whole earth. Then your vertue shall pricke foorth, Pegasus, to liue aloft with Etern felicitie, who ruleth all in all. Thus his perswaciō ended, they were called forth one by one according to their auncienty, and vpon euery one attended seuen knightes that bare the peeces of his Armore. And kneling in open sight was by the Herehaught, armed with the helme of Fortitude, who bad him manlye to abide by wisedome, the blustring blastes of swelling Enuye, and frowarde fortune. Then was hee likewise armed with the brest plate of Currage, that willingly hee shoulde

purſue vice, fearing no perill, beeing armed wyth vertue. After to him was deliuered the Targe of Pallas, for his defence, manfully tenuade, or politiquelye to defende. Then was hee girte wyth the ſworde of Iuſtice, to meaſure by deſerte, and cutt ſhorte the monſtrous heade of growinge Pride. Then were deliuered to him the ſpurrs of Spede, to pricke therewith the horſe of fame. Then was hee couered with the Mantell of Pallas triple colours, Argent, Or, and Purpure: that by ſimple trouth, ſecrete counſell, and good aduiſe to forecaſt ere he attempt, & then by ſpede to proſecute with effect. Then laſtly was putt about his necke, the coller of Pallas order, with pendant Pegaſus, to linke together with louing conſent, his armed defence. That ſo by Pegaſus, hee might to Honor mount, a place for a vertuous conquerour. And for better aſſuraunce heereof, Trouth helde the ſworde, whileſt hee was ſworne by the croſſe ther of, whiche was thus.

Wiſdome the Guyde of armed ſtrength,
Vpraiſe your knightly name
By force of prowes havvte, to clymbe
the loftye towver of Fame:
Aduaunce your honours by your dede
to lyue for euermore,
As Pallas knightes, by Pallas helpe,
Pallas ſerue ye therefore.

And this ended, the high Cõſtable dubbeth him with ſwoord, bidding him ariſe knight, by liuinge vertue. Al which obſeruances finiſhed, Palaphilos biddeth them go offer to Pallas, the firſt fruites of their gotten vertues, geuing thankes to the goddeſſe with ſacrifice. And ſo they departed towards

the

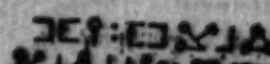
the Temple, in ſuch order as they came, ſauing ac
companied with two noble men, to euery of thē.
And before them were all ſoundes of Marce hys
muſike and officers of armes in their order, theire
ſacrifice done, they returned in like ſorte to Pala-
philos hall, where they prepared prices of honor,
for Tilt, Turney, and ſuch knightly paſtimes. And
after for their ſolace, they maſked with Bewties
dames, with ſuch heauenly armony, as if Appollo
& Orpheus had ſhewed their cōning. At lēgth the
high Conſtable departed the hall, anon after, the
ſquiers for the bodye prepared to reſt. And the
Vſhers commaunded to auoid, and ſo I departed
to Palaphilos lodging, where I lackt no entertain
ment. L. Sir, I thanke you for this good reporte, ſo
well diſcloſed, as me thought, when you were tel-
ling, I ſawe the thinges doing, wherin I cōmende
your memory that ſemeth not to omitt any thing,
but rather vttering worde by worde, as they were
done. G. You knowe it belongeth to the office of
armes, to make true reports (eſpecially in matters
of high honour) leſt by corruption hee defaceth
thinges well done, and thereby geues occaſion to
reſtles Enuy to ſpewe her poyſon to Honours ble
miſhe, which I aſſure you ſhould be to his great re
buke. For an herehaught muſt attēd with Linceus
eyes in drifts of princes doings. wherfore I vſe to
note in Tables, ſuch thinges as I heare & ſee them
do, & in ſuch order, as I wil be ſure to omit none.
L. Sir, it doth ſo appere. And ſorry I am that latter
tyme hath wrought no newer matter, that wee
likewiſe might ſpēde a lōger time in report therof.

G. Why, are ye not yet satisfied with matters of ho nour? L. No surelye, my desire is more nowe, then when you first began. G. Well then, I will some other time, when laisure maye serue vs both, runne ouer one piece more that yet I haue in store.

L. Mary sir no time better then euen nowe, for I can well attend it. G. No soft, you must thinke all shrewes at home bee not a slepe, wherefore I will hye mee hence. The day passeth on, the meat burneth, my wife chideth, and except I hast me home I may chaunce to haue Socrates showre. L. Mary God defend. G Naye, I woulde it were paste, for (they saye) after a storme commeth a caulme. L. In good faith ye halfe discourage me to linke my selfe with such a clogge, lest when I would be fartheste of, I should find it about my hed. G. well trye when you will, & you shal find a shrew or a shepe: And therfore, while time now serueth no better to vtter the rest I haue to saye, I will leaue vntil my returne. L. with most harty thankes for this my last farewell, I wishe you well to fare, and also to haue as much of euery one, as shall haue enstructiõs by this my lerning. G. It is ynough, god be with you. Now (Go lightly) the purseuant is gone. I thinke surely he is likely to be cõning, if he meete with a good Herehaught, which hee is not like to doe, if he saile with a southeast wind into Flaunders. For as Diogenes calleth a riche man without learning a shepe with a golden fleese: So are they but coũtenanced by their gay cotes. Such he ment as serued the place that haue not the cõning to add or subtract, but if he cõe wher cõning is, he wil take hys

parte.

part. For he hath vsed iii. things, that maketh the scholler better learned then his maister. As often to demaunde questions, To keepe them well in memorye, and to teache them againe to other. Gentlemen, nowe sith the Purcenaunt is gone, I will shewe you the figure of an Herehaught in haste, in his apte apparell: Suche one as kinge Edwarde the thirde made, for bringinge him good newes from Brittayne to Douer. By which figure you shall perceiue, that Herehaughtes maye haue all honorable shiftes, that possible maye serue thereto, as in my tyme, and of late yeares, I sawe an Herehaught, for lacke of the Queenes cote of armes, take two Trumpet banners, and laced them together, and so serued. I count him better Herehaught, and better apparailed, then this that standeth here. And for that shifte making, most woorthye to bee remembred perpetuallye emongest Herehaughtes, & to be writte of in Cronicle for euer. For at that tyme, it was as effectual: as though hee had hadde the Queenes royal cote of Armes. And thoughe this Herehaught stande thus: accoumpt him not to bee so bare of knowledge of this arte, as it seemeth to you, hee is of apparell. For hee can read and well vnderstande these two verses folowing.



And who that can doe the ſame (Go lightly) ſhall become his ſcholler, vntill hee haue learned as muche of him, as hee hath alreadye learned here, and take him for his ſoueraigne maſter. This Herehaught is no Steganographier, his name is Panther, an Herehaught to the Queene of Englande, and ſerueth for her Duchye of Normandy, which ſeigniorye, all Engliſhe menne are bounde to honour, not onelye becauſe the moſte parte of the gentlemens auncestours that are nowe, came frō thence, with king William the Conquerour, and were Normanes: But for the ſweete reuenues fett from thence, at diuers tymes by force of armes, whiche hath beene richer to Engliſhe ſouldiours then the ſpoile of the Samnites was to the Romaines, who were armed in golde and Siluer, for in the tyme of kynge Edwarde the thirde, at one voyage, his ſouldiers were ſo laden with pray of armor, as they eſteemed nothing but golde, ſiluer,

A Herehaught in haste must thus be clad,
vntill suche tymes as mo clothes bee had.

The Herehaught that you ſee here, in a chemiſe blanke, powdred and ſpotted with mullets Sable, whiche of the olde Herehaughtes is termed Gerately. He is ſhielded with one Eſcocheon of England, firſt borne by the Quenes aunceſter, holye Edwarde king & confeſſor. And whileſt this Herehaught telleth of the banner, whiche is golde, a Panther in his proper colour regarding: He frendly warneth the Herehaught, with the wordes contained in the lace of the ſame banner. Whereunto, the dragon replieth, as appeareth in the ſcrole, vnto whome the Herehaught anſwereth, as in the long ſquare vnder all, appeareth. The Herehaught thinketh him ſelfe to be eueſted in a good cote of Armes, preſuminge vppon the lawe. For Bartoll ſaith, in time of nede, a man may take his ſhurte, & blott it full of ſpottes, and that is verye good Armorye. The Panther of all other, is moſte amiableſt. For by the ſweete breath of his mouth, and the odoriferous ſauour of his bodye, al beaſtes are drawen to him. And as the Magnete, by hys vertue draweth to him the ſtele: So do all beaſtes follow him, for the bewtie of dyuers goodlye colours, whereby they think themſelues neuer ſatiſfied with the beholding therof. And therfore they reuerence him, as becometh liege people to their ſouereigne. Sir Iohn Froyſart writeth, that Sir Robert Knowles found in the town of Anſer in Brittain certein ſkinns, of this beaſt, which were valued at 5000. motōs of gold. This much I thought good to ſpeak becauſe the valu of this noble beaſt ſhold be only eſtemed accordig to his rate worth.

Such

Such is the vertue likewise thereof, as there is no pestelent sauour that may breede infection in the place where the same is hanged. The dragon, who holdeth the banner, well maye hee bee putte in trust therewith. For as all beasts most feare him: So tremble they at his gaste countenaunce. Thoughe he in like maner, do feare the panther so much as he fleeth from the aire of him: Yet here he standeth to his charge, geuing example to you that be Gentlemen that haue receaued, the Sacrament of Knightly dignitie (for so hath it ben called euen so long after Christes birth) to stand to vphold the banner, and maintaine the quarel of your Quene, Learne of the blacke Prince, who saide that his enemies shoulde not finde him closed, neither in Towne or Castell, but in the plaine fielde. when you therefore shalbe victors, with spite do not dishonor any other Princes banner. Consider i what despite, the Duke of Austriche toke the treadinge of his banner vnder foote, whiche was of meere chaunce, but king Richard the first, might saye of euell hap. Because he was not onelye emprisoned of his body, long time. But it cost him a hundreth thousand poundes, which was, by the fraud of the Frenchemen and of the couetousnes of Thalmaines, vnto whom Sir Ihon Froysart sayeth, cursed be the Almains, for they are people without pitie or honour: So are they now, not onely tamers of Princes, but slaughter butchers ouer subiects, and kill and shed Christian bloud for wages. Against whom, with al enemies to this Realme, as Sir Ihō Froysart saieth, let English Archers shoote wholy

together,

together, that those swart Rutters maye bee ouer throwen both horse and man, with all their Dagges and Pistoleiers. And now to proceede further. But to retourne to the banner, whereof I spake, I say vnto you, none can by order of Armes, treade vnder foote, or putte to vile vse, anye Christians banner, you maye, yf occasion bee geeuen, erase it, and for treason reuerte the same, But not wylfully to pollute any signe or token of Armes. Therfore gentlemen shoulde not suffer Little Ihon, or Muche the Millers sonne to bee arayed in Cotes of Armes, as I haue seene some weare at whytsontyde in Maye pole myrthe, whiche haue bene pulled downe, and geeuen to them, by the Churche wardens of Gotham. who, not onelye by a longe deliberated doubte, drowned an Ele, but by aduise of Ihon of the same towne, banished a Snayle, whicht deede doone, hee was demaunded of the Townes menne, what it was: Quod Ihon, it is eyther some thinge or nothinge. None doe more hurte to the memorye of your Aunceſtoures then suche or suche like. Of whom it greeueth mee to tell of. But to retourne to the Herehaught, whoe hath listened longe while to heare the talke of Gerarde and Leighe, and hathe gathered theire communication in writynge: And hee knoweth well, that the arte of Logique was not of one mans doing. For Parmenides began the same, Plato augmented to it, but Aristotle finished with a full furnyture. so this Herehaught, not worthye to vnlace the buskynne of Parmenides, or to holde the candell to many herehaughtes that he coulde name,

and

and gentlemen in England borne, hath begunne this boke of the Arte of Armes in London langwage, and ended it in Fleetestreete, not at the signe of the dogge in the maynger, but vnder the banner of the Panther, and so hath put it to Fames forge, the ninthe howre, of the nynthe daye, of the ninthe moneth. Expecting now dayly that Plato, or one like to correcte, and augment the same; and then after for an Aristottle, to finishe the woorke. Further the same Herehaught praieth all Gentlemen, to note the saying of Marcus Tullius Ciceto: where he biddeth them haue in minde, howe farre the dignitie of mans nature, excelleth the condicion of brute beastes: whiche as they are but signes of honour, and honorable houses: So are they not so muche to be boosted of as the honorable berynge of them without reproche. For the same Tully saieth, the maister of the house, is not made woorthie by his house, but the house is honorable for the maisters sake. As the fower honorable houses of the Innes of the courte, whiche are honored for the Gentlemens sakes, that be therein, vnto whom with reuerence, I geeue this my dysordered booke, with humble peticion of pardon for my presumption, as to suche as best can Iudge therein. Like as Science and cunning is the onely good thing of the world: so is ignorance the only euil, the whiche is so distaũt frõ you in suche a nũber of degrees, as neuer like to cõe nigh you. wherfore, as Dauid saith, al peple mai clap their hãds & reioice, that they haue such good Iudges, Magistrats, & Iustices, sprõg out of these houses of honor whereby

wherby they are the more bound to pray god for your continuance: for the wealth of the realme, & quietnes of the same. Herein I might cõpare your state (but that you are men) vnto the heauenly Ierarches, for that you haue the three things that Ierarches haue, that is, Order, cunning, & working. In your order is office, in your cunning, readines, and in your working is seruice. without order, Presumption is the woork, without worke, Negligẽce is the order. And without cunning, the woorke is then reprouable, & the order is vnprofitable. And therfore as well in order, as cunning and working, euery Ierarchy foloweth the conformitie, and likenes of god, who made vppon Mount Horeb, iii. the most ioyfullest harts, that euer were on earth. Him we beseche to graunt the Quene, with the iii. Estates of this Realme, ioyfully to behold the glory of his countenaunce in heauen, with the .ix. orders of Angels, therunto let euery Englishe, man say Amen.

(.r.)

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FINIS.

The way to vnderstande Tryckyng.

THe olde order in Tricking of all maner of Armes, is to vse one letter for one woorde. It is necessarie for heroicall Artificers. As by ensāple. The Queenes maiestie of England beareth quarterly Fraunce and Englande. The first, B.iii. Flowers de Leus O. The second. G.iii. Lyons passauntes O. The third as the seconde, the fowerth as the fyrste.

O.	Or.	Yelow,
A.	Argent.	whyghte.
G.	Geules.	betwene Red and Tenne.
B.	Azure.	bright Blewe.
V.	Vert.	Grene.
P.	Purpure.	Purple.
E.	Ermyn.	white poudred with Blacke.
Es.	Ermines.	Blacke powdred white
T.	Tenne.	Orynge coloure.
M.	Sangwine	Murreye.
Pr.	Proper coloure.	Naturall.
BB.	Blewe.	Sad Blewe.

FINIS

Imprynted at Lon-
don in fletestrete within temple
Barre at the signe of the hand & starre.
by Richard Tottel, An.
1568.